

THE
LORD's SUPPER

Fully considered,

Scrib'd by J. Owen ex k
IN A

REVIEW

OF THE

HISTORY of its INSTITUTION.

WITH

MEDITATIONS and EJACULATIONS
suited to the several Parts of the Ordinance.

To which are prefixed

Three DISCOURSES delivered at the
LORD's TABLE,

By the reverend and learned

JOHN OWEN, D. D.

Never before published:

AND

Some REMARKS on the *Plain Account* of the
SACRAMENT.

L O N D O N :

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M DCC L.

ADVERTISEMENT.

THE three following Discourses were given me by a worthy Gentleman, who assured me that they were taken from Dr. Owen's Mouth by one who was a Member of the Church of which he was Pastor: And they are published, not merely to gratify the Curiosity of those who have a Veneration for the Works and Memory of that learned Divine, but because they give us, as far as they go, a just Notion of the Lord's Supper.



J. GREENE.

Chipping Ongar,
Mar. 26. 1750.

DISCOURSE I.

June 8. 1673.

FAITH is bounded in every Ordinance by its *Objects* and *Acts*.

The general Object of Saving Faith respecting God is the Truth of his Word and Promises (*Rom. xviii. 8.*) The Special Object of our Faith in this Ordinance, is the Death and Sufferings of Christ. Herein he is *evidently set forth crucified before our Eyes.* And we must act Faith upon three Things with Respect to his Death.

First, The personal Love of Christ to our Persons; from whence it was that he died for us, so saith the Apostle *who loved me and gave himself for me.* (*Gal. ii. 20.*) Were we helped to raise up our Hearts by Faith to apprehend Christ's Love to our Persons, it would greatly help us in this Ordinance. The Lord lift us up above our Fears, and give us a View by Faith,

not only of the Love of Christ in general, but that he personally loved us, even this whole Church.

Secondly, The Sufferings of Christ. In this Ordinance we are to act Faith upon his Death, as therein undergoing the Punishment due to our Sins. It is to mind us that *he made his Soul an Offering for Sin*, that *he suffered the Just for the Unjust, bearing our Sins in his own Body on the Tree*, that they should not come into Judgment.

Thirdly, The Effects of Christ's Death, which was the making an Atonement for all our Sins, the making Peace between God and our Souls, bringing in everlasting Righteousness. Under the Law we find, that *the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctified to the purifying of the Flesh*, and the People were thereby legally cleansed; *How much more should the Blood of Christ, who through the eternal Spirit offered himself to God, purge our Consciences from dead Works to serve the living God.* (Heb. ix. 13, 14.)

The *Acts* of Faith in this Ordinance are, *First, Recognition.* That Faith which
is

is exercised on the Death of Christ that is past, is to call it over, and make it present to the Soul. It is to realize it, and bring it before us. It is not a bare Remembrance of it, but such a one as makes it present. And where there is Faith there is the same Advantage to a believing Soul in the Participation of this Ordinance, as there could have been if we had stood by the Crofs.

Secondly, Faith works by reflecting to Humiliation. *They shall look on him whom they pierced, and mourn* for all their Unkindness and Unthankfulness to their Saviour. And when we come to this Work in this Ordinance, Self-abasement, Self-abhorrence, and Brokenness of Heart will be acted, and flow forth in Abundance of Love to Jesus Christ.

Thirdly, Another Act of Faith in this Ordinance is, Thankfulness to God for his Wisdom and Grace, in contriving this Way of our Salvation, and Thankfulness to Christ, in whom was this Mind, that *being in the Form of God, and thinking it no Robbery to be equal with God, he took upon him the Form of a Servant, and became obedient*

obedient unto Death, even the Death of the Cross, that he might save us from our Sins. If the Lord be pleased to lead us to act Faith in any of these Things, in some signal and eminent Manner, we shall find an Advantage in this Ordinance.

DISCOURSE II.

July 6. 1673.

TO help you in the Exercise of Faith in the Administration of this Ordinance, I would briefly shew what it is to have a Sacramental Participation of *Jesus Christ*.

When the World had lost the Understanding of this Mystery, for want of spiritual Light, they contrived a Means to make it up, very easy on the Part of them that did partake of it, and very prodigious on the Part of the *Priest*. For he, in a few Words, turns the Bread into the Body of Christ, and the *People* had no more to do but to receive it, as such, into their Mouths. It was the Loss of the Understanding of this Mystery that put them upon that Invention.

There

There is indeed a *Figure* or *Representation* in this Ordinance, but that is not all; when the Bread is broken it is a *Figure*, a Representation that the Body of Christ was broken for us. But there is "also" a real Exhibition of *Christ* unto every believing Soul. This is distinct from the Tender of *Christ* in the Promises of the Gospel. In the Promises, the Person of the Father is particularly look'd upon as proposing and tendering Christ to us. In this Ordinance, as God exhibits him, so *Christ* makes an immediate Tender of himself, and calls our Faith to have Respect to his Grace, to his Love and to his Readiness, to unite and spiritually incorporate with us. He tenders himself to us not in general but under a special Consideration, (*viz.*) as having made an End of Sin, and done all that was to be done between God and Sinners that they might be at Peace.

Christ made a double Presentation of himself. *First*, As the great Mediator, when he offered himself a Sacrifice on the Cross for the accomplishing the Work of Man's Redemption. *Secondly*, He pre-

fented himself to God in Heaven, there to do whatever remained to be done with God on our Behalf by his Intercession. The Intercession of Christ is the Presentation of himself to God upon his Oblation and Sacrifice. He presents himself to God to do with him what remains to be done on our Part to procure Mercy and Peace for us ; and he presents himself to us in this Ordinance (which answers to that Intercession of Christ above, and is a Counterpart of it) to do what remains to be done on the Part of God ; to give in Peace, and Mercy, and the sealed Covenant to us.

There is this special Exhibition or Tender of Jesus Christ ; and this directs to a special Exercise of Faith, that we may know how to receive him in this Ordinance. And *First*, Let us receive him as one that hath actually accomplished the great Work of making Peace with God for us ; blotting out our Sins, and bringing in everlasting Righteousness. *Secondly*, As one that hath done this Work by "his" Death. It is a Relief when we have an Apprehension that Christ *can* do all this for

for us : "But" he does not tender himself to us as one that "can or" will do it upon such and such Conditions as shall be prescribed but as one that *bath* done it, and so we must receive him, if we intend to glorify God in this Ordinance, *viz.* as having blotted out all our Sins, and purchased for us eternal Redemption.

Let us act Faith on *Jesus Christ*, as one who brings along with him Mercy and Pardon, procured by his Death ; all Mercy and Grace that is in the Heart of God and in the Covenant. To have such a View of him, and so to receive him by Faith is the Way to give Glory to God, and to have Peace, and Rest in our own Bosoms.

DISCOURSE III.

Aug. 10. 1673.

TO a due Attendance on this Ordinance it is requisite, not only that we be in a spiritual Frame, but that we endeavour to bring and fix our Hearts to some

some *special* Thoughts with Respect to this special Ordinance ; wherein the principal Act on the Part of God, and the principal Act on our Part, with Respect to Christ, are gloriously represented.

The great Act of God, with Reference to Christ, is the Exhibiting of him. God did two Ways exhibit Christ.

First, There was, as I may call it, on the Part of God, a legal Exhibition of Christ, mentioned by the Apostle, Rom. iii. 28. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness, for the Remission of Sins, that he might be just and the Justifier of him which believeth in Jesus.* This I call God's legal Exhibition of Christ, when he set him forth to undergo the Curse of the Law, that we might be blessed. This setting forth of Christ is here represented in this Ordinance when the Bread is broken. And this is that which you may exercise your Faith on in this Ordinance, that as the Bread is here set forth to be broken, so God, to declare his own Righteousness, hath set forth Christ to be bruised and broken, to undergo the Sentence of the Law.

Law. "Thus" we have a gracious Sight of God's Holiness in this Ordinance,

Secondly, He doth exhibit Jesus Christ in the Promises of the Gospel. And it "might be" with some Respect to this Ordinance, that the Gospel Invitations, which have the Nature of Promises, were in the Old Testament set forth by *eating* and *drinking*. Isai. iv. 1. *Ho, every one that thirsteth, come ye to the Waters, and be that hath no Money, come ye, buy and eat, yea come, buy Wine and Milk without Money and without Price.* God having provided Jesus Christ to be the Food of our Souls, he doth propose and exhibit him in the Gospel as such. And what a blessed Representation is there hereof in this Ordinance? Here God makes a visible Tender of Christ, as exhibited in the Promises of the Gospel for the Life, Food and Strength of our Souls. To answer the Promises, he here makes this Tender unto us.

Thus you see the principal Act of God in this Ordinance, is the exhibiting of Jesus Christ unto us. The great Act on our Part, with Respect to Christ, which is also represented in this Ordinance, is

the

the Reception of him by Faith. It is not enough that God hath set forth Christ to declare his Righteousness, and in the Promises of the Gospel. Unless we receive Christ, we shall come short of all the Design of Grace and Mercy therein. *As many as received him, to them gave he Power to become the Sons of God; even to them that believe on his Name.* Joh. i. 12.

If there be any Thing that is brought and tendered to you, unless you receive it, there is nothing done. Things are but in the same State wherein they were. Notwithstanding all the Tenders that God makes of Jesus Christ in both the Ways mentioned, if there be not an Act of Faith in receiving him, we shall have no Benefit by it. Now can any Thing be more lively represented to us with Respect to Christ, who is tendered to us, than our receiving of the Bread in this Sacrament. But if we act not Faith therein, it will be but a bare Representation. Therefore, if we believe that God is in good earnest with us in the Tender that he makes of Christ, let us not be backward on our Part, that the Sacramental Rites may not be empty Signs to us.

REMARKS ON THE PLAIN ACCOUNT, &c.

I AGREE with the Author of the *Plain Account of the Sacrament*, in the following Propositions, which he lays down as the Foundation of his Work.

“ I. The Partaking of the *Lord's Supper* is not a Duty of itself, or a Duty apparent to us from the Nature of Things; but a Duty, made such to Christians, by the positive Institution of Jesus Christ.

“ II. All *Positive Duties*, or Duties made such by *Institution* alone, depend entirely upon the Will and Declaration of the Person who institutes or ordains them, with Respect to the real *Design*

“ and *End* of them, and consequently to
“ the due Manner of performing them.

“ III. It is plain, therefore, that the
“ *Nature*, the *Design*, and the due *Manner*
“ of Partaking of the *Lord's Supper*,
“ must of Necessity depend upon what
“ Jesus *Christ*, who instituted it, hath
“ declared about it.

“ IV. It cannot be doubted that He
“ himself sufficiently declared, to his first
“ and immediate Followers the Whole of
“ what He designed should be understood
“ by it, or implied in it.

“ V. It is of small Importance, there-
“ fore, to *Christians*, to know what the
“ many Writers upon this Subject, since
“ the Time of the *Evangelists* and *Apo-*
“ *stles*, have affirmed ; much less can it
“ be the Duty of *Christians* to be guided
“ by what any Persons, by their own
“ Authority, or from their own Imagina-
“ tions, may teach concerning this Duty.

“ VI. The *Passages* in the *New Testa-*
“ *ment*, which relate to this Duty, and
“ they alone, are the original Accounts of
“ the *Nature* and *End* of this *Institution*,
“ and the only authentic Declarations,
“ upon

“ upon which we of later Ages can safely
 “ depend ; being written by the imme-
 “ diate Followers of our Lord ; those
 “ who were Witnesses themselves to the
 “ *Institution*, or were instructed in it,
 “ either by those who were so, or by
 “ Christ himself ; and consent in deliver-
 “ ing down one and the same Account of
 “ this Religious Duty.

“ VII. The Writers of the *New Tes-
 tament* give an Account of the *Institu-
 tion* of the *Lord's Supper*, in the fol-
 “ lowing *Passages* ; which therefore are
 “ principally to be regarded : viz. St.
 “ *Matthew*, chap. xxvi. ver. 26, &c.
 “ St. *Mark*, chap. xiv. ver. 22, &c. St.
 “ *Luke*, chap. xxii. ver. 19, &c. And
 “ St. *Paul*, *1 Cor.* chap. xi. ver. 23, &c.”

And, after this *Author's Example*, I have made it my Care to explain these *Passages* that give us the Account of this *Institution*, that all who are concerned may be led into a right Way of judging about it, and be directed to the Whole of their Duty in observing it : For I think, with *Him*, that this Method of examining into the *Nature* and *End* of

this Ordinance, must needs recommend itself to every one who has “ a sincere Desire that the *Doctrine of Christ* alone should prevail, in a Matter, which must depend upon his Will, and can depend upon nothing else.” *Plain Account Preface, p. 8. Octavo Edition.*

I cannot therefore but fancy that we are like two friendly Travellers, who being bound to the same Place, set out together, and are taking the same Road; but alas ! before we are got half Way to our Journey’s End, I am forced to leave our Author, and go on by myself, because he sits down, and will go no farther.

This, “ the sitting down in the Way”, seems to me to be a just Representation of their Case, who take up with the *Religion of the Means* as sufficient to answer all the Purposes of being Religious, and neglect the *Religion of the End*; who think that *Reading* and *Hearing* of the Word, *Praying* to God, *Partaking* of the Sacrament, &c. are *All* to which they need attend, and are unconcerned about being truly *Pious.*

I do

I do not speak this with the least Design to reflect upon the supposed Author of the *Plain Account*; a Friend to the Rights and Liberties of Mankind; a Person of a fair Reputation, and one whose Piety I have no Reason to call in Question: But were his Character the very Reverse of all this, I have nothing here to do with it; for all my Concern is with his Book. And when I consider him purely as the Writer of that, I cannot but think that he comes under this Censure. For such is his Manner of treating the *Lord's Supper*, that it may justly be said of him that he leaves out the *Religion of the End* of this *Institution*, and takes up with the *Religion of the Means*, as answering all the good Purposes that are to be served by the Ordinance.

That which I call the *Religion of the Means*, is the observing the Rites which our *Lord* has instituted, and commanded us to observe in Remembrance of Him, and the being serious in remembering Him: And that which I speak of as the *Religion of the End*, is the being found in those Duties to which the Sacramental Rites

Rites are directing us ; and for the Sake of which Christ hath commanded us to observe these Rites in Remembrance of Him.

It cannot justly be said of the *Plain Account*, that it takes no Notice at all of the *Religion* of the *End*; for it tells us “ that the Nature of the Thing itself, [this Holy Institution] considered in all its Circumstances, directs the Mind of a *Christian* to many Thoughts, which are of the greatest Importance to himself, and may thus prove, by its own Tendency and good Effect upon a moral Agent, not only an Act of Obedience to his Lord’s Command; but a *Mean* leading to his own greater Increase in all that is worthy of a Man and a *Christian*,” p. 106. And several other Passages there are in this Book to the same Purpose; particularly in p. 156, 181.

But after all, so much is said of the *Remembrance* of *Christ*, and so little of the *End* of this *Remembrance*, that it is not at all to be wondered at, that the *Admirers* of the *Plain Account* should take up with the

the Notion, “ that the *serious Remembrance of Christ* is all that about which they need to concern themselves, when they are at his Table.”

And indeed *This* is the very Doctrine that the *Author* is teaching us: For he tells us, that the important Thoughts to which the Institution may direct the Mind of a *Christian*, “ are not *absolutely necessary* to the Performance of the Duty,” p. 106. That “ the *Essence* of this Duty consists in “ the *Remembrance of Christ*, p. 103.” That “ to eat *this Bread*, and drink *this Wine*, as becomes *Christians*, in a Religious Remembrance of Christ’s Death, “ is truly and sufficiently to answer “ the End of the Institution,” p. 117. That “ at the Time of your own Partaking of the *Bread* and *Wine*, “ the great Point [and indeed the only Point *essential*, or absolutely necessary,] “ is the Attendance of the Mind upon that Remembrance of Christ, which distinguishes the Eating *this Bread*, and the Drinking *this Wine*, from common Eating and Drinking.” Page 118.

And

And that, “ the Minister’s putting you in
 “ Mind of your Duty of Eating and Drink-
 “ ing in Remembrance of Christ’s Death,
 “ at the Instant of delivering the Bread
 “ and the Cup, secures you from all such
 “ deviation of Thought, or improper Be-
 “ haviour, as can affect the *Essence* of this
 “ *Religious Action*; and directing you to
 “ the Remembrance of what was design-
 “ ed to be now *Religiously remembred*,
 “ makes it impracticable for you, if you
 “ are truly serious, and in earnest, to eat
 “ or drink UNWORTHILY. Page 120.”

This Doctrine having a natural Tendency to make as many as receive it careless, or rather wholly unconcerned, about the *Religion* of the *End*, when they are at the Lord’s Table, is likely to have so ill an Effect upon *Communicants*, that I think it necessary to examine it, and shew that it has no good Foundation to support it.

The Author supposes that he finds this Doctrine in the History of the Institution of the Lord’s Supper: For having given us this History, in the Words of three of the

the *Evangelists*, and St. *Paul*, under his viith Proposition ; he thus proceeds,

“ VIII. It appears from these *Passages* that the *End* for which our Lord “ instituted this Duty, was the *Remembrance* of himself.”

“ IX. Whoever therefore, in a serious “ and religious Sense of his Relation to “ Christ, as his Disciple, performs these “ Actions of *eating Bread*, and *drinking Wine* in *Remembrance* of Christ, as “ of a Person *corporally absent* from his “ Disciples, most certainly performs them “ agreeably to the *End* of the *Institution* “ declared by Christ himself, and his im- “ mediate Disciples.”

But what is the Point to be proved ? Not that the Remembrance of Christ is *one End* of this Institution, for that I readily grant ; but that this Remembrance is the *SOLE OR CHIEF, and ULTIMATE End* of it. And I deny that this appears from any of the Passages referred to.

It is plain, indeed, that the Remembrance of Christ, is the *only End* of the Institution, that is spoken of in *express Words*. For he did not say, “ *This do, that you*
“ *may*

" may be found in this or that Duty, as that
 " you may *love* me, for Instance ; " but
 only, *This do in Remembrance of me* : But
 may not more be implied in his Words
 than they express ? Is it not thus in sev-
 eral Instances of the same Nature with
 this ? How frequently are *Hearing*, *Know-
 ing*, *Considering*, &c. the only Things men-
 tioned ; and with a Design to put us up-
 on those Duties, and that Carriage to
 which these *Acts* should in Reason be
 leading us ? Nay, thus it is as to the
 Remembrance of *God*. For the Words
 of *Solomon*, *Remember now thy Creator in
 the Days of thy Youth*, Eccl. xii. 1. are
 readily understood as meaning the same
 as if he had said, *Fear God, and keep
 his Commandments, in the Days of thy
 Youth*, ver. 13. For it cannot be thought
 that he recommends this Remembrance,
 as what *alone* and *by itself*, will be of any
 Service : No, but as a Means leading to
 such an End. And by a Parity of Reason
 we may say, that Christ did not institute
 such Rites, and command us to observe
 them in Remembrance of Himself, and
 so recommend this Remembrance to

us, as what *alone*, and by itself will be of Service to us ; no, but as proper to lead us to such Duties as are agreeable to the Nature of this Remembrance.

It appears, from the Account that St. Paul gives us of the Behaviour of the *Corinthians*, 1 Cor. xi. 20, &c. that they did not go so far as this, the *serious Remembrance* of Christ at his Table. For, not discerning the *Lord's Body*, that is, not considering the Sacramental *Bread* and *Wine*, as signifying his *Body* and *Blood*, they did eat and drink as at a common Meal, or as if this were only the Continuation of a foregoing Entertainment, and even without observing the Rules of Temperance ; and, *eating and drinking* thus *unworthily*, they were guilty of the *Body and Blood of the Lord*, or, of an high Offence and Indignity against his *Body and Blood* ; and so were *eating and drinking Damnation*, or *Judgment to themselves* ; that is, profaning this Ordinance, they laid themselves justly open to the Displeasure of Almighty God, p. 64—67.

And it must be owned, that we are not to think, that they who eat this

Bread, and drink this Wine in a serious Remembrance of Christ, do act *so* unworthily, and *so* unsuitably to the Institution, as these *Corinthians*. And, as they are not, like them, profaning this Ordinance, they have not the least Cause to fear “any of those Threatnings of “*St. Paul*, which belong only to those “who do so” profane it, *p. 122.*

But I cannot see the Force of our Author’s Reasoning, *viz.* “That he who “does truly discern the Lord’s Body, by “remembering it in the most serious Manner, has *therefore* performed this one “Duty in a proper Manner,” *p. 88.* He has not indeed been eating and drinking unworthily, in the Apostle’s Sense of the Phrase; but, as the not being as wicked as some other Men are, is no Proof of a Person’s being righteous, so his not behaving at the Lord’s Table as the *Corinthian Sinners* behaved themselves, is no Proof of his performing the Duty in a proper Manner, so as to answer the End of it.

There are Degrees of unworthy Receiving, and they may eat and drink unworthily,

thily, though not in St. Paul's Sense, who do not imitate the *Corinthians*, in "the one particular Instance of their Indecency. Whatever Temper or Behaviour, at the Time of eating and drinking, is utterly *unsuitable* to the Design of the Duty, must, in its Degree, come under the Censure of this Passage," p. 80. Supposing therefore that there be a *serious*, and, in this Sense, a *Religious Remembrance* of Christ, that is, there is some Regard to his Institution, yet if this Remembrance has no good Effect upon us, and does not lead us to those Duties to which in Reason it should lead us, as we have a Temper and Behaviour unsuitable to the Design of the Duty, so we are, in some Measure, unworthy Receivers, though not in that Degree, as the *Corinthians* were.

Besides, "to perform the Duty SO, as that it may be of Advantage to us, is, in other Words, to perform it *worthily*; or in a Manner suitable to the Nature and End of it," p. 79. And from this it follows, by the Rule of Contraries, that to perform the Duty SO, as that it cannot

be of any Advantage to us, is to perform it *unworthily*; or in a Manner unsuitable to its Nature and End. And from these Things we may argue the Necessity of being found in other Duties besides a *serious Remembrance* of Christ, when we are at his Table: For a *Remembrance* of Him that is *alone*, and has no good Effect upon us, like a *Faith* that is *alone*, without *Works*, is *dead*, and cannot *profit* us, *James ii. 17, &c.*

It is true, as the Author speaks upon another Occasion, “ We are not to confound *Duties*; and to make that peculiar to the *Holy Communion*, which was never made peculiar to it by *Christ*, or his *Apostles*; which is proper for every Season of our Time, and every Part of our Life, and which would have been equally a Duty, whether it had pleased our Lord to institute the *Holy Communion*, or not,” p. 76. But what is peculiar to the *Holy Communion*? Nothing, as I see, but the obeying the Command of Christ, in observing the Rites which He has instituted, viz. the *breaking* of the consecrated *Bread*, and the

the taking and eating of it, as the *Symbol* of his *Body*, given and broken for us, together with the receiving and drinking of the consecrated *Cup*, as what He gives us as the *Symbol* of his *Blood*, the *Blood* of the *New Covenant*, shed for us and for many, for the *Remission* of *Sins*; and as being likewise the *Token* and *Seal* of this *Covenant*, both on God's Part, and on our's. For, as to even the *Remembrance* of *Christ*, in which the *Essence* of this Duty is made to consist, p. 103, it cannot justly be said to be *peculiar* to the *Holy Communion*: For since whatever we do in *Word* or *Deed*, we are to do all in the *Name* of the *Lord Jesus*, Col. iii. 17, we are certainly to remember Him in all we do.

The very same Duties may be *suitable* to different *Ordinances*, which are not *peculiar* to any one of them. Thus it is as to the Duty of *Preparation* for the *Worship* of God, which our Author justly speaks of as not *peculiar* to the *Holy Communion*. For though not *peculiar* to it, yet, as he rightly observes, "it is, and must be, always of great Use to Christians,"

p. 76. And it suits all other Ordinances as well as this. The same may be said of that *Faith in Christ*, and that *Covenanting with God*, of which I speak in the *Review*. These are Duties, which “may be done every Day, and every Hour,” *p. 176*, when we are praying to God, or reading or hearing his Word, as well as when we partake of the *Sacrament*: But it must be owned, that they are *suitable*, though not *peculiar* to this Ordinance, because its Rites, as we shall see, direct and encourage us to these Duties in particular; *suitable*, did I say, nay, they are necessary to render it useful and advantagious to us: For then, and then only, when the Remembrance of the Benefits of Christ’s Body broken, and Blood shed, is the Mean of leading us to these Duties, it is *one Mean of procuring these Benefits*,” *p. 159*.

I agree with our Author, that there is a Mistake in calling the “Lord’s Supper a Renewal of the New Covenant on our Part,” *p. 164*. For we cannot infer, from our partaking of this Sacrament, that we have been covenanting with

with God, and that He is our God, in covenant with us. And the like we may say of Faith, or Believing in Christ; we cannot conclude, that we have been found in this Duty, from our having been eating and drinking at his Table.

But it may reasonably be thought, that as the Sacramental Cup is always to be considered, as will be shewn, as the Seal of the New Covenant, on God's Part, so answerably to this, we are always to receive it in Token of our hearty and thankful Acceptance of this Covenant, and of our giving up ourselves in Covenant unto God in return. It may likewise be thought, that as Christ is always set before us, in the Sacrament, as having given his Body to be broken for us, and as having shed his Blood for us, so it is always our Duty to look to Him, by Faith, for the Benefits of his Body broken, and Blood shed, whenever we partake of this Bread and this Wine.

And where we are found in these Duties, when observing the Sacramental Rites, we not only remember the Benefits flowing from Christ's Sufferings and Death, but *actually partake* of them;

not *all*, indeed, but *some* of these Benefits, and *those* so considerable, as that we may look upon them as the Pledge and Earnest of the rest.

“ To say that this *Communion* is the
 “ *actual Partaking* of *all* the Benefits of
 “ Christ’s *Body* broken and *Blood* shed ;
 “ or in other Words, of his living and
 “ dying for our Good, is to put *that* up-
 “ on *one* single Act of religious Obedience;
 “ which is by our *Blessed Lord* made to
 “ depend upon the *whole System* of all
 “ Virtues united. Page 158.” But this
 no ways affects me ; for I do not say that
 this Communion is *the actual Partaking*
of these Benefits : And I do not put this par-
 taking of them, upon this *one* single Act
 of Obedience, the observing the sacramen-
 tal Rites, no ; but upon *that* which the
 Gospel puts it upon, *viz.* That *Faith* in
Jesus Christ, which constrains us to give
 up our selves in Covenant unto God as his
 Servants ; and where there is this Faith,
 there is the *whole System* of all Virtues
 united.

It is the same, as to the *Remission* of our
 past *Sins* through *Jesus Christ*. “ If it be
 “ asked,

" asked, (says our Author, Page 144.)
 " do we not partake of this *Benefit*, by
 " our partaking of the Lord's Supper
 " *worthily?* I must answer, No ; if the
 " *Gospel* be true." This also is no good
 Objection to any thing that I assert. For I
 do not say that we partake of the Remission
 of Sins, by partaking of the Lord's Supper,
 no ; but that on supposition that we do *believe* in Christ, and *covenant* with God,
 when we partake of the Lord's Supper,
 we then partake of this Benefit : And thus
 it evidently is, if the *Gospel* be true ; for
he that believeth on him, is not condemned;
Joh. iii. 18. And the *Covenanting* with
 God, being the same with *yielding ourselves*
 to him as his Servants, supposes, or includes,
 the *forsaking* our *wicked Ways and unrighteous Thoughts*, and the *returning to the Lord*. And as to every one who does
 this, he may be fully assured, that God
 has *Mercy on him, and abundantly pardons him,* *If. lv. 7.*

It follows, " For in that, [the *Gospel,*] no *Pardon* of past Sins is promi-
 sed, or given, unless to *those just con-*
 " *verted,*

“ verted, renouncing their Sins, and bap-
 “ tized into the Christian Faith ; or to
 “ those, who having sinned after *Bap-*
 “ *tism*, actually amend their Lives, Page
 “ 144.” But it ought to be observed,
 that wherever there is that *Faith* in the
Lord Jesus, which leads us to the *Cove-*
nanting with God, there is a real Conver-
 sion, and Amendment ; not only a Foun-
 dation laid for this Amendment, and a
 Disposition towards it, but the Beginning
 of it.

I cannot, therefore, but think that there
 is a Mistake in this that is added, “ A
 “ Disposition towards the Amendment of
 “ our Lives, and a Resolution to amend,
 “ are very good Steps ; but neither this
 “ *Disposition*, nor this *Resolution*, let them
 “ be never so sincere, are themselves actu-
 “ al Amendment. Page 145.” This holds
 true, indeed, of our Carriage to our *Fellow*
Creatures, but not of our Carriage to *God*.
 That which makes the Difference in the
 two Cases, is the different Nature of the
 Law of Men, and the Law of God. For
 as the Law of Men respects only the out-
 ward Actions, so it is not broken, but by
some

some Overt-act ; but the Law of God, respecting the Heart, as well as outward Actions, may be broken by a *Disposition*, or *Resolution*, that is contrary to it, as well as by an *outward Action* : And from this, it evidently follows, that such a Disposition, or Resolution, as is agreeable to this Law, may be justly called an *Actual Amendment*.

This, properly and strictly speaking, is the *Amendment of the Heart*, which is often considered as different from the *Amendment of the Life* : But when it is said, “ That the Forgiveness of Sins is promised to those who amend their Lives,” to speak according to the Gospel, we must understand the Proposition, as taking in the *Amendment of the Heart*. And, indeed, this Amendment is the *first*, and great Thing in Religion. And as, where there is *this*, it will shew itself in the *Amendment of the Life* ; so all *Amendment of the Life* is no better than Hypocrisy in the Sight of God, where *that* of the Heart is wanting.

Supposing, therefore, That “ *Actual Amendment* is so necessary a Qualification,

" tion, that there is no Forgiveness of
 " Sins after *Baptism* promised without it :
 " And that no Act of Religion, without
 " this, can be a Title to such *Forgiveness*,
 " and that it cannot be obtained without
 " a Practice, conformable to the *Laws* of
 " the *Gospel*. Page 145." This is no
 ways inconsistent with saying, " That we
 " partake of this Benefit when at the
 " Lord's Table, we believe in Christ, and
 " covenant with God ; " because when
 we are found in these Duties, there is an
 actual Amendment ; and as a good Foun-
 dation is then laid for a Practice con-
 formable to the *Laws* of the *Gospel*, so
 there is the Beginning of such a Practice.

But our Author thinks it evident, from
 what he has laid down, " that the proper
 " and consistent way of Expression upon
 " this Subject, is this, Page 179. " that
 " partaking *worthily* of the *Lord's Supper*
 " is one particular Duty of a *Christian* ;
 " that this partaking of it *worthily* is no
 " more than the *Performance* of one Du-
 " ty, in a manner, and with Dispositions
 " suitable to the Design and Nature of it ;

" and

" and therefore ought not to be account-
 " ed of any more Importance towards the
 " securing our Acceptance with God,
 " than the Performance of a single Duty
 " of this Sort can be." To which I an-
 swer, That if by Partaking *worthily* of the
Lord's Supper be meant the Partaking of
 it with a *serious*, but *inefficacious Remem-*
brance of Christ, it can scarce be said to
 be so much as *the Performance of ONE*
Duty, for it is far from being the *WHOLE*
 of it ; and it is of no Importance at all to-
 wards the securing our Acceptance with
 God : But if by this Partaking *worthily*
 be meant the Partaking of the *Lord's Sup-*
per, in a manner, and with Dispositions
 suitable to the Design and Nature of it ;
 (which I think is the right Notion of Par-
 taking *worthily*,) if it may be said to be
 but *one* Duty ; yet it is a Duty of such a
 Sort, that like the *Fear and Love of God*,
 it gives us Reason to conclude that they
 are accepted of him, through *Jesus Christ*,
 who are really found in it. As therefore
 all they, who when partaking of the *Lord's*
Supper, do believe in Christ, and cove-
 nant with God, performing the Duty

in a Manner, and with Dispositions suitable to its Design and Nature, do partake of it worthily ; so we may be assured that they all enjoy this Blessedness.

There is nothing contradictory to this in the Author's following Words, " That every Christian is obliged not only to perform *this Duty worthily*, but every other Duty of his Religion, upon Principles suitable to its Nature ; and as to his final Acceptance with GOD through Christ, ought to have his Eye constantly, and particularly, upon the whole System of moral Duties, upon which, throughout the *New Testament*, his Acceptance is constantly put ; and upon those Catalogues of Vices, which are as constantly there declared to exclude all who practise them, from the Kingdom of *Heaven*, let their religious Performances in other Respects be what they will. Page 180." And I shall not digress from the Subject I am upon, to make any Remarks on this Passage ; but join with the Author in recommending to Communicants, the two Things that are here mentioned.

The

The one is their being concerned about the worthy Performance of every Duty of our Religion; every *Ordinance of divine Service*, as well as the *Lord's Supper*, as *Prayer to God*, the *Reading and Hearing his Word*, &c. To be trifling and careless in *these*, is likely to have a bad Effect upon us, and to make us the same in this Duty; but to perform *these* upon Principles, and in a Manner suitable to their Nature, with such Dispositions and Affections of Soul, as they may call for, so as that they may be really useful to us, is a proper Mean to prepare us for the worthy Partaking of this Ordinance, and to quicken us to our Duty in all other Instances.

The other thing above mentioned, is the having a Regard to *all moral Duties*, as well as *positive Institutions*. This is the same as to say, that we should do our Duty at all other Times, and in all other Places, as well as when we are at the *Lord's Table*, or attend on any *Ordinance of divine Service*, whether in the Church, or in the Closet. And as to this, Communicants stand upon a Level with all others. They can have no Acceptance

ception with God, either here or hereafter, without a sincere and hearty Concern about moral Duties, or in other Words, without *a Respect unto all God's Commandments.* Psal. cxix. 6.

Our blessed Saviour, the Judge of all the World, has expressly assured us, That *not every one that faith unto him, Lord, Lord, shall enter into the Kingdom of Heaven; but he alone that doeth the Will of his Father which is in Heaven.* Mat. vii. 21. And that it will not at all avail us, to plead at the Last Day, *we have eaten and drunk in thy Presence;* for if found among the *workers of Iniquity,* he *will answer, and say unto us, I know you not whence you are, depart from me.* Luke xiii. 25, &c.

Moral Duties are constantly recommended to us, as the weightier *Matters of the Law;* as far beyond any *positive Institutions;* as what we are in the first Place to be the *Doers of,* though we are *not to leave the other undone.* Mat. xxiii. 23. These are Duties of the utmost Importance; and Communicants, as well as others, cannot easily be too often put in mind of them. These Duties, the Ministers

nisters of the Word are to teach ; to the Practice of them, they are to exhort their People. 1 Tim. vi. 2. *These things they are to affirm constantly, that they which have believed in God, might be careful to maintain good Works : These things are good and profitable unto Men.* Tit. iii. 8.

But alas ! how many Persons may we meet with, who spend a great deal of Time and Pains in this and the other Religious Service, and are serious in what they do, when they are so far from having a regard to the *whole System of moral Duties*, that they practise one, or more of the Vices which the New Testament does evidently speak of, as excluding Men from the Kingdom of Heaven. They can have no Peace in their Minds, if they do not read so many Chapters, and say so many Prayers every Day, and hear so many Sermons every Week, and partake of the Sacrament at all Opportunities ; but it gives them not the least Uneasiness to neglect the Duties of their Places and Relations ; to be *Lovers of Pleasure, more than Lovers of God* ; to be *Covetous, Unrighteous, Fornicators, Adulterers, Drunkards, &c.* 1 Cor. vi. 9, 10.

Do any speak *Peace*, or prophesy
smooth Things to such Persons ; *O my Soul,*
come not thou into their Secret. “ Such a
“ Doctrine as this,” that leads Christians
to think, that if they have but a Re-
gard to this and the other Religious Per-
formance, they may partake of all the
Benefits of Christ’s Life and Death, al-
though they neglect moral Duties, and
live in the Practice of Vice, “ would, in
“ my Opinion, be inconsistent with the
“ plainest Declarations of the *Gospel*,
“ and not only inconsistent with, but
“ directly contrary and destructive to the
“ main Design of it.” p. 144.

I have here made use of our Author’s
Words, because none can better express
my Sense. But whereas he speaks of
that Passage of St. Paul, *1 Cor. x. 16.*
“ in which the partaking of the *Cup* and
“ of the *Bread* at the Lord’s *Table*, is
“ said to be the *Communion of the Blood*
“ and of the *Body of Christ*;” and tells
us, that he had shewn that the Words
do not signify “ an actual partaking of all
“ the Benefits of his Sufferings and Death
“ for our Sakes : ” And whereas he asserts,
“ that

" that this *one* single Instance of Obedience
 " to the Will of God, however *worthily*
 " performed and suitably to its Nature and
 " End, cannot be the partaking of these
 " Benefits, p. 144; It may be proper to
 observe, that although there may be this
 Instance of Obedience to the Will of
 God, where we do not partake of these
 Benefits, yet, if it be *so worthily* per-
 formed, and *so suitably* to its Nature as
 to lead us to, and be attended with *Faith*
 in Christ, and the *Covenanting* with God,
 we are certainly Partakers of them.

I hope the Reader will not forget that
 which was before observed, *viz.* that Faith
 in Christ and the Covenanting with God
 are of such a Nature as to lead us to all
 other Duties; so that the saying, that
 where found in these, we are Partakers
 of the Benefits of Christ's Death, is not to
 put this partaking of these Benefits upon
 one single Instance of Obedience to the
 Will of God. And I should not have
 mentioned it here, but for the sake of
 this useful Inference that evidently flows
 from it, *viz.* That he, and he only, may
 be justly said to have been found in these
 Things

Things at the Lord's Table, and to be
a Partaker of this Blessedness, who is led
to the sincere " Practice of his *whole*
" *Duty*, and of that universal *Holiness*,
" without which no Man shall see the
" Lord, p. 179.

If therefore a wicked or unrighteous Person, at his coming from the Lord's Table, should speak after this Manner,
 " Now it is well with me, my Sins
 " are all pardoned ; my Salvation is se-
 " cured ; for by Faith I have receiv-
 " ed Christ as my Saviour, when re-
 " ceiving the Symbols of his Body given
 " and broken for me, and of his Blood
 " shed for the Remission of my Sins.
 " Now I may look on all the Blessings
 " of the New Covenant as mine, for I
 " have been drinking of the Sacramental
 " Cup, the Token and Seal of this Cove-
 " nant, both on God's Part and on our's."
 If this, I say, be the Language of a wicked and unrighteous Communicant, we may thus answer ; " But what is thy
 " Faith in Christ ? If it be of the right
 " Kind, that which is justifying, and
 " will be saving, shew it by thy Works :
 " Wilt.

" Wilt thou know, O vain Man, that
 " Faith without Works is dead, James ii.
 " 20. Why shouldst thou please
 " thyself with the Thoughts that the
 " Blessings of the New Covenant are
 " thine, when thou art not God's Co-
 " venant Servant, devoted to his Fear?
 " The most that can with Reason be
 " said of what thou hast been doing,
 " is, that thou hast paid some out-
 " ward Respect unto God, but thy
 " Heart was far from Him. Why
 " shouldst thou think that thou hast
 " said unto Him with thy Soul, *I am*
 " *thy Servant*, when thou art not for
 " serving Him? Why shouldst thou
 " fancy that thou hast any *Part* or *Lot*
 " in his Favour, when *thy Heart* is
 " not right in his Sight, sound in his
 " Statutes? Repent therefore of all thy
 " Wickedness, and pray God that it may
 " be forgiven thee. How reasonable is
 " this Advice! How suitable to thy
 " Case! For it is easy to perceive that
 " thou art in the Gall of Bitterness, and
 " in the Bond of Iniquity," Acts viii.
 21, &c.

The

The Author observes, that we are not to " think it any *Exaltation* of Christ's " Institution, to magnify it into what He " never designed it to be," p. 181. But since, as will appear from the *Review*, the Sacramental Rites are in their Nature proper to direct and incourage us to *Faith in Him*, and the *Covenanting* with God, how can we think any other than that they were instituted with a Design, not only to keep up the *Remembrance* of Christ, but to lead us also to the *doing* of these *Duties*. And to say, that when found in them at the Lord's Table, we partake of the Benefits of his Sufferings and Death, is not to magnify this Institution, because, as we have seen, it does not put the partaking of these Benefits upon the observing it ; but it is rather to magnify these Duties ; or, to speak more properly, it is to magnify the Riches of the Grace of God, in his Kindness towards us, through Jesus Christ, in promising those Benefits to all such as are found in these Duties.

These Duties, indeed, as has been said, " are not peculiar to the *Holy Communion*, " but

" but may be done every Day and
" every Hour," p. 176. when we pray
to God, or read, or hear his Word,
or meditate on what we have read
or heard, as well as when we are at
the Lord's Table : And since the Bene-
fits of his Sufferings and Death are pro-
mised to all who are found in these Du-
ties, the attending on this Ordinance can-
not justly be said to be absolutely neces-
sary to our enjoying these Benefits : But
we ought to consider, that That may be
of great Service to us that is not absolutely
necessary to our Blessedness.

And, to reason a little with my Reader
on this Head, How canst thou answer it
to God and to thine own Conscience, to
live in the Neglect of any Ordinance of
Divine Appointment ? Has our Blessed
Lord and Saviour said, *This do*, and wilt
thou not do it ? Has He commanded us
to observe certain Rites in Remembrance
of Himself, *He* who has given us the
most amazing Proof of his Love, and wilt
thou not readily, chearfully observe them ?
Why shouldst thou think that thou art
his Disciple indeed, when thou dōst not
walk

walk in *all* his Commandments and Ordinances?

Besides, it ought to be considered, that some Duties are of such Importance and Consequence, that as we should be sure not to fail of being found in them, so it will be good for us often to repeat them; the oftener the better; the more *holy* we are like to be in *all manner of Conversation*; the greater and more continued Comfort and Joy we may look for in this World; and the more Reason we shall have for the fullest Hopes, that an *Entrance shall be ministred unto us abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* Of this Nature is *Faith in God, Faith in his Promises, the Love and the Fear of Him, &c.* And the same may be said of *Faith in Christ, and the covenanting with God that we will be his Servants.* And, as there are several Ordinances of Divine Service, to each of which every one of those Duties is suitable and seasonable; so they all agree in this, the being Means proper to put us upon the Repetition of them: And on this Account it is our Wisdom to attend on each of these

these Ordinances as often as the Season for observing of them may return.

To this I may add, that the attending on one Ordinance with Dispositions and in a Manner suitable to the Design and Nature of it, is the Way to prepare us, as was before hinted, for other Ordinances, and to render them the more useful to us. And from this it follows, by the Rule of Contraries, that the Neglect of any one Ordinance, or the being careless in observing it, is the Way to unfit us for others, and to hinder us of that Benefit we might otherwise have received from attending on them.

But alas ! so many are kept off from the Lord's Table by their *Fears*, lest not exercising that Faith in Christ, which constrains them to yield themselves to God, as his Servants, they should eat and drink *unworthily*, and so eat and drink *Damnation* to themselves, that it will be necessary to offer something for their Relief.

And since the Fears of these Persons are occasioned by the Threatnings of St.

D

Paul

Paul to the *Corinthians*, it may be proper to remind them of that, which was before observed, viz. that as they do not, like these *Sinners*, profane the Institution, so it cannot be justly said that those Threatnings belong to them.

But why should *they* FEAR incurring the Displeasure of God, and drawing down his Judgments upon themselves, by going to the Lord's Table, who are really concerned to be found in the Duties to which the Institution directs and encourages them? With how much more Reason may they *hope* that all the good Ends of the Ordinance will be answered; and that their observing of it will be for their Comfort, as well as Quickening in the Service of God?

It must be owned that it is very desirable indeed for every Communicant to be assured of this, that he has received *Christ Jesus the Lord*, by *Faith* in *Him*, and given up himself in Covenant unto God, as his Servant. The more he is assured of this, the more likely he is to have all such Dispositions and Affections of

of Soul, when he is at the Lord's Table, as are suitable to the Nature of the Institution : But we are not to look upon this Assurance as absolutely necessary to fit us for this Ordinance ; so that if the attending on it be not our Sin, yet it is, at best, unprofitable, and in vain, where this Assurance is wanting.

Supposing therefore that thou canst not say how it has been with thee, as to these Duties, in Time past, yet if it be now thy Heart's Desire and Prayer to God, that thou mayst be found in them, it will be reasonable for thee to conclude that *He* invites thee to his Table, who calleth on the *Simple* in this Manner ; *Come, eat of my Bread, and drink of the Wine which I have mingled : Forsake the Foolish, and live and go in the Way of Understanding*, Prov. ix. 5, 6. Surely it will be good for thee to accept of his kind Invitation.

Fear not then, neither be discouraged, but arise, and be doing : May the Lord be with thee ! Blessed are they which do hunger and thirst after Righteousness, for they shall

be filled, Mat. v. 6. The Meek shall eat,
and be satisfied: They shall praise the
LORD, that seek Him; your Heart shall
live for ever, Psalm xxii. 26.



A

R E V I E W
O F T H E
HISTORY of the Institution
O F T H E
L O R D ' s S U P P E R .

C H A P . I.

Of the B R E A D .

T H E Account which the Writers of the New Testament have given us of the Institution of this First Part of the Lord's Supper, we have in the following Passages :

St. Matthew xxvi. 26. *As they were eating, Jesus took Bread, and blessed it, and*

brake it, and gave it to the Disciples, and said, Take, eat, this is my Body.

St. Mark xiv. 22. As they did eat, Jesus took Bread, and blessed and brake it, and gave to them, and said, Take, eat, this is my Body.

St. Luke xxii. 19. He took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you: This do, in Remembrance of Me.

St. Paul, I Cor. xi. 23, 24. The Lord Jesus, the same Night in which He was betrayed, took Bread; and when He had given Thanks, He brake it, and said, Take, eat, this is my Body, which is broken for you: This do, in Remembrance of Me.

These Passages may be thus disposed in the Order of an Harmony:

The Lord Jesus, the same Night in which He was betrayed, as they were eating, took Bread; and when He had blessed it, and given Thanks, He brake it, and gave it to the Disciples, and said, This is my Body, which is given and broken for you: This do, in Remembrance of Me.

SECTION I.

*The Lord Jesus, the same Night in which
He was betrayed, as they were eating,
took Bread.*

1. The Lord's Supper was instituted by our Blessed Saviour, when He knew that the dreadful Hour of his Sufferings was at hand ; but a little before He went into the Garden, where such Terrors set themselves in Array against Him, that being in an Agony, his Sweat was, as it were, great Drops of Blood falling down to the Ground, Luke xxii. 44. And not many Hours before He was crucified, and gave Himself for us, an Offering and a Sacrifice to God.

2. This Circumstance of the Institution of this Ordinance may lead us to think that our Lord did not command us to observe it, merely to display his own Authority, and do Honour to himself ; but from a Concern for our Good, and because he knew that the right Observance of it would be very much for our Advantage.

3. Christ

3. Christ had been eating the *Paschal Supper* with his Disciples, and it may be, they had a Piece of the Lamb in their Mouths, which was to be their last Mor-sel *, and were just about to swallow it, when he took the Bread ; and if so, they had Reason to attend to what he was doing ; for they knew that he did not design it for their Use in that Supper, but for some other Purpose.

4. The Bread which Jesus took, was *unleavened* : It was necessary that he should make Use of such Bread, because no other was to be found in the Houses of the Jews at that time, *Exod. xii. 19*. But as we are not under the same Necessity ; so, for all that appears in Scripture, we may use that which we can most conveniently come at, whether it be leavened or unleavened, and whether it be made of Wheat or Rye, or any other Grain.

5. We do not find that any thing was said before the Prayer of our Lord, to let the Disciples know the meaning of his taking the Bread ; but it is reasonable to

* See Ainsworth, on *Exod. xii. 8*.

suppose,

suppose that he took it in such a manner, as to let them see that he had some extraordinary Purpose to serve by it. Probably, they were thinking that he designed to make use of it for the conveying to them some divine Instruction, as he had done but a little before this, by the washing of their Feet *.

6. But it may be thought that the Prayer of Christ, or however, that which he did and said immediately after he had ended his Prayer, fully satisfied all, who were present, that his taking of the Bread was the separating of it from that which was common, and consecrating of it, or the setting it apart to a sacred Use.

7. And as this is the Meaning of our taking Bread for the Lord's Supper, so it may be observed that, as soon as ever it is set upon the Table, we are to put a Difference between that and common Bread. The Nature of it is not, indeed, altered, either by setting it upon the Table, or by the Minister's taking it into his Hands, or by any Words he may pro-

* See Doddridge's Harmony on *John* xiii. 4. &c.
nounce

nounce over it, no ; it is as much Bread, and the same Bread it was before ; but we are then to look upon it as holy to the Lord, set apart for his Worship.

SECTION II.

*And when he had blessed it, and given Thanks,
he brake it.*

1. St. Luke and St. Paul tell us, That Jesus took Bread, and gave Thanks, St. Matthew and St. Mark say that He blessed it ; but they all mean the same Action, viz. the Prayer that our Lord made upon this Occasion. And it is natural to think that as in this, he blessed the Bread which he had taken ; so in this also, he gave Thanks, that is, in other Words, he prayed to God with Thanksgiving for his Blessing upon it.

2. Prayer to God with Thanksgiving is our reasonable Service, and never more necessary, and seasonable, than when we are entering on this solemn Ordinance. No wonder, therefore, that our Lord should here recommend it to us by his own

own Example ; and from this it follows, that it must certainly be very proper for us to consider what those Things are, for which we are here to pray and give Thanks ; but this may be learnt from the Meditations and Ejaculations in the last Part of this Book.

3. The breaking of the Bread, is taken Notice of by each of the sacred Writers, who speaks of the Institution of the Lord's Supper, and they all place it in the same Order, *viz.* just after his praying to God, with Thanksgiving, for his Blessing upon it.

4. Our Saviour took, as we may think, but one of the Loaves or Cakes which lay upon the Table, and he brake it, not only that he might divide it amongst his Disciples, who were to take and eat of it, and to teach them to do the same in after Times, in the Celebration of this Ordinance ; but that it might the better serve for that which, as we shall see, he designed it for, *viz.* to be the Symbol, or Sign of his broken Body. One of the Loaves, while whole and unbroken, might have served for a Symbol of Christ, *the Bread*

Bread of Life, John vi. 35. that *Bread which came down from Heaven,* Verse 32. But it must be broken, to be the proper Symbol of his Body broken for us on the Cross.

It is next observed, that our Lord gave his Disciples the Bread which he had broken, and commanded them to take and eat; but that we may see the Reason of these Things, it will be proper for us to consider, first, some of the Words that he spake as he was putting it into their Hands.

SECTION III.

This is my Body.

i. The Papists tell us that these Words are to be taken literally, and that as soon as ever they are pronounced by the Priest, if with a proper Intention, a substantial Change is made of the Bread into the natural Body of Christ; that very Body which was born of the Virgin *Mary*, and which was nailed to the Cross; as the like Change is also made of the Wine in the Cup,

Cup, upon the Priest's saying over it, *This Cup is my Blood*; this they call *Transubstantiation*.

2. But how it is possible that I should look on that as the Body of Christ, which *I see*, and *taste*, and *feel* to be Bread, and which has the *Smell*, not of Flesh, but of Bread! Is it said, "That I must not give Credit to my Senses, but believe the Words of our Lord Jesus." I may very well ask, "Why then should the Apostles have given Credit to their Hearing? might not that single Sense, more easily have deceived them, than all the rest of their Senses? and if so, how could they have been satisfied that Christ said of the Bread, *this is my Body*? Besides, if I am not to believe my Senses, how can I be satisfied that there is such a Book as that we call *The New Testament*; and that such Words are to be found in it? Or how can I be certain as to any Fact whatsoever, that is said to have been done by another; as for Instance, the Miracles said to have been wrought by Jesus, and that grand Fact, in particular, on which Christianity is

" founded, the *Resurrection of Christ*?
 " I Cor. xv. 17. For, if no Credit is to
 " be given to the Senses, they who have
 " written of these Things, and who, as
 " they tell us, were *Eye-Witnesses* of them,
 " I John i. 1, might have been deceived,
 " and have only fancied that they saw
 " them done; or I may be mistaken, and
 " only Dream that I read of them in
 " their Writings."

3. But granting that our Lord said of
 the Bread, *This is my Body*, and allowing
 the Truth of the Scripture History in all
 other Particulars; yet we may be very
 sure that he did not in the least design
 to contradict the Evidence of Sense, and
 that he was far from desiring his Disciples
 to believe that to be his natural Body,
 which, as far as they could judge of it by
 their Senses, was no other than Bread;
 because, within a few Days, *shewing him-
self alive to them after his Passion*, he ap-
 pealed to their Senses, and called on them
 to make use of their Senses, in order to
 their being satisfied that his Body was
 raised from the Dead, and that they were
 not deluded by a Ghost or Apparition:

For he spake to them in this Manner, *Why are ye troubled, and why do Thoughts arise in your Hearts? Behold my Hands and my Feet, that it is I my self; handle me, and see, for a Spirit has not Flesh and Bones as ye see me have.* Luke xxiv. 38, 39. And agreeably to this, when he had thus spoken, he shewed them his Hands and his Feet, Verse 40. and his Side also, John xx. 20. And a little after he took the like Method for the Conviction of St. Thomas, who was not then with the Disciples, verse 27.

4. But is not this acting a very inconsistent Part, for Christ, at one Time to tell his Disciples that that was his natural Body, which to judge of it by their Senses, they could look upon as no other than Bread; and a few Days after, to desire them to make use of their Senses to satisfy themselves that it was a real Body, and not a mere Ghost, or Phantom, that stood before them?

5. St. Luke speaks of these Proofs of the Resurrection of Jesus, that the Apostles had from their Senses, as *infallible*, *Acts 1, 2, 3.* And is it not evident to a

Demonstration that our Lord also had the same Notion of these Proofs, since he left it altogether to the Senses of those, who doubted of it, to give them full Satisfaction concerning it : Here, therefore, we may rest the Matter, and say, " That as the Apostles had *infallible Proofs* from their *Senses*, that Christ was really risen from the Dead, so we have *infallible Proofs*, from our *Senses*, that that, which we take and eat at his Table, is not his Body, but Bread."

6. Is it said, " But what Account then can be given of his *thus* speaking of the Bread, *This is my Body*? or what is the Meaning of his Words? " It may be answered, " That the Name of a Thing, is frequently given to that which is the Sign of it. Thus the *seven Kine*, and *ears of Corn*, are said to be *seven Years*. Gen. xli. 26, 27. And thus *Circumcision*, had the Name of the *Covenant*, and the *Sign* was called what literally it was not, but what it really and truly exhibited by divine Appointment *.

* See Waterland's Review of the Eucharist. Chap. vii.

" And

“ And the like it is here, our Lord speaks
 “ of the Bread as his Body ; not because
 “ of its being transubstantiated, or changed
 “ into his Body ; but because he had ap-
 “ pointed it to be the Symbol or Token
 “ of his Body, and would have us to
 “ consider it under this Notion, when
 “ taking and eating of it.”

SECTION IV.

*This is my Body, which is given, and bro-
 ken for you.*

1. St. Matthew and St. Mark say no-
 thing of Christ's Body being *given*, and
broken; but as the *former* of these Things
 is taken Notice of by St. Luke, so the *lat-
 ter* is mentioned by St. Paul, and the Si-
 lence of some of the sacred Writers, as to
 any thing that is spoken of by another, is
 no Argument against it.

2. The Body of our blessed Saviour
 was first *taken*, that it might be *given*, and
 then *given*, that might be *broken*; and the
 Meaning is, that he freely consented to
 the breaking of it. His Body was broken

by the Nails, that were driven through his Hands and his Feet, to fasten it to the Cross ; and by the Spear with which they pierced his Side. First, *He took upon him the Form of a Servant, and was made in the Likeness of Men, and then being found in Fashion as a Man, he humbled himself, and became obedient unto Death, the Death of the Cross, Phil. ii. 5, 6.* So that the Bread broken, as signifying his Body broken, sets him before us as crucified.

3. Do any object, “ but Christ had not been crucified, and consequently his Body had not been broken, when he thus spake.” It may be answered, “ That his Words are to be understood ~~sense~~; ” not in a literal, but figurative sense, and they are, as if he had said, “ That which I do now put into your Hands, is no other than Bread, but I call it *my Body* ; because I have appointed it to signify my Body ; and because I would have you to consider it under this Notion, as often as you shall eat it at my Table. And having broken this Bread, to lead your Thoughts to the breaking of my Body, “ I now

" I now speak of it as my Body, which
 " is given and broken; because I now ap-
 " point it to signify my Body, considered
 " as given and broken. You now hear
 " me speaking to you, and know that
 " I am alive, and you cannot but be
 " sensible that my Body neither is, nor
 " has been given and broken; but thus I
 " speak of it, and thus I would have
 " you to consider it both now, and
 " whenever in Time to come, you shall
 " observe this Ordinance which I now
 " institute."

4. The giving of Christ's Body to be
 broken, may be said to be not only his
 own Act, but the Act likewise of God and
 our Father. For all that which our Sa-
 viour did in this, was according to his Will.
 Gal. i. 4. God spared not his own Son,
 but delivered him up to suffer and die. Rom.
 viii. 32. And Christ offered a Sacrifice to
 God, that very Body which he had pre-
 parered him, Heb. x. 5. And because he
 bumbled himself, and became obedient unto
 Death, the Death of the Cross; God hath
 highly exalted him, and given him a Name,
 which is above every Name; that at the
 Name

Name of Jesus every Knee shall bow,
Phil. ii. 9, 10.

5. The *Body* of our Lord is all that which he here speaks of as given; but as God gave his Son, Joh. iii. 16, so Christ gave himself, his whole Man, for our Sins, Gal. i. 4. And although the *Breaking of his Body*, is all that is here taken Notice of, yet this was far from being the whole of his *Sufferings*; and it is not fit that we should pass over those of his Soul.

6. The Death of the Cross, was not only a lingering and painful, but a most ignominious Death. It was rarely seen that any other than Slaves, and the basest of Malefactors, were punished in this manner: Besides, it was looked upon, in common, as a Token of a Person's being under the Curse of God for his Sins. Deut. xxi. 23. Gal. iii. 13. Well, therefore, may it be said, that God commendeth his Love towards us, in that while we were yet Sinners, Christ thus died for us. Rom. v. 8. And well may we look on this as an amazing Instance of the Grace of our Lord

Lord Jesus Christ, that he should be willing for our sakes to suffer such a Death as this. And yet we may say that there were other Parts of his Sufferings, which were far beyond the *Pain and Shame of the Cross.*

7. Thus we may speak of what he suffered in the Garden, the Night in which he was betrayed, when he himself complained to his Disciples, *my Soul is exceeding sorrowful, even unto Death*, Mat. xxvi. 38. when he prayed again and again, *Father, if it be possible, let this Cup pass from me*, ver. 39, &c. and when, although an Angel appeared to him from Heaven to strengthen him, he was in such an *Agony*, that *his Sweat was as it were great Drops of Blood falling down to the Ground*, Luke xxii. 44; an Agony that, had it continued but a little longer, must needs have dissolved *the earthly House of his Tabernacle*: And if he had felt such a violent Perturbation and Distress of Soul as that occasioned, after his Enemies had apprehended him, we cannot conceive it possible for him

to

to have behaved with a proper Calmness and Composure of Mind under all their Insults.

8. But when he had offered up Prayers and Supplications with strong Crying and Tears unto Him that was able to save Him from that Death, which this Agony had well-nigh brought upon him, he was beard, in that he feared, Heb. v. 7. and his heavenly Father did again speak Peace and Comfort to Him. However, there is some Reason to think that our Blessed Saviour was not wholly free from all Sufferings of this Nature, when he was upon the Cross, but that his Sorrow and Distress of Soul had returned upon him, though not, it may be, to so high a Degree. Thus it seems to have been, when he cried with a loud Voice, saying, *My God, my God, why hast Thou forsaken me?* Mat. xxvii. 46.

9. They who were crucified with Christ, like him, were made a Spectacle to the World, to Angels and to Men, 1 Cor. iv. 9. and might feel as much Pain in their Bodies as he suffered. But what was all this
to

to the *Father's bruising him?** Isa. liii. 10. and to the Distresses and Terrors of his Soul? With an Eye to these, he might with Reason be saying, *Is it nothing unto you, all ye that pass by; behold and see, if there be any Sorrow like unto my Sorrow, which is done unto me; wherewith the Lord hath afflicted me, in the Day of his fierce Anger?* Lam. i. 12. These Sorrows and Sufferings of our Saviour are indeed of such a Nature as that they cannot in any Manner be represented by *the breaking of the Bread*: But, as they were the principal Part of his Sufferings, it must be owned to be highly reasonable to give them even the chief Place in our Meditations, while observing *that Rite* which seems appointed to lead our Thoughts to this Subject.

10. We must not fail to take Notice of the Concern or Interest that we have in the giving and breaking of Christ's Body, and by a Parity of Reason in all his Sufferings. It was *given and broken FOR US; as he gave himself for our Sins, that he might deliver us from this present evil World*, Gal. i. 4. So God spared not his own Son, but delivered him up to suffer

suffer and die for us ALL, Rom. viii. 32. He was wounded for our Transgressions ; he was bruised for our Iniquities. The Chastisement of our Peace was upon him ; and with his Stripes we are healed. All we, like Sheep, have gone astray : We have turned every one to his own Way ; and the Lord hath laid on him the Iniquities of us all, Isa. liii. 5, 6.

II. As God so loved the World that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life : And sent not his Son into the World to condemn the World, but that the World, through him, might be saved, John. iii. 16, 17. So, we may say, that Christ so loved us as to give his Body to be broken for us, that whosoever believeth in him should not perish, but have everlasting Life : And he suffered and died, not to condemn us ; but that we, through him, might be saved : And it is necessary for every Communicant to be sensible of this ; this he should consider, and with Application to himself, that he may be encouraged to look to him by Faith for all

all the blessed Fruits of his Sufferings and Death. *

SECTION V.

*And gave it to the Disciples, and said,
Take, eat.*

i. That which our Blessed Saviour had taken, he brake ; that which he had broken he gave to his Disciples ; and that which he gave, they did take, and eat : And this, as we have seen, (Sect. 3.) was no other than Bread. But forasmuch as he has appointed the broken Bread to signify his Body given and broken for us, we may reasonably consider his giving us this Bread as the giving us his Body ; and

* " The special Object of our Faith in this Ordinance is the Death and Sufferings of Jesus Christ ; and the first Thing that we are to act Faith upon, with Respect to his Death, is the personal Love of Christ unto our Persons. So saith the Apostle, *who loved me, and gave himself for me,* Gal. ii. 20. The Lord lift us up above our Fears, and give us to view by Faith, not only the Love of Christ in general, but that he personally loved us, even this whole Church." Dr. Owen's Discourses at the Lord's Table, in MSS.

agreeably to this, our taking and eating it, is to signify our taking and eating his Body. So that while taking the broken Bread with our Hands, and eating it with our Mouths, we are by some Act of our Minds to receive and eat Christ's Body, as given and broken for us.

2. We may therefore say of *Sacramental Eating*, as is said of *Circumcision*, Rom. ii. 29. *It is that of the Heart; in the Spirit, and not of the Letter; whose Praise is not of Men, but of God.* There ought to be a decent and reverend Behaviour in all who do observe this Rite: And where there is this, we may gain the good Opinion of our Fellow-Communicants. But we have not the least Reason to think that God will approve and accept of what we do, and that it will be to the Advantage of our Souls, unless we are found in that which this taking and eating the broken Bread is to signify; that is, unless we take and eat the Body of Christ, as given and broken for us: And this is to be done no other Way than by Faith in him, as having been crucified for us.

3. This

3. This Language of our Lord, *This is my Body, take, eat ;* with that which follows in the Institution, *This Cup is my Blood, drink ye all of it,* is of the same Kind with that which we have in St. John Chap. vi ; *Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* *Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day : For my Flesh is Meat indeed, and my Blood is Drink indeed,* ver. 53, 54, 55. And the only Difference between his Doctrine in that Chapter, and this, which is represented and inculcated in the Sacrament, is this ; that whereas this Ordinance sets the Sufferings and Death of Christ before us, *as past*, he there speaketh of them, *as to come* ; telling his Hearers, not that he had given, but would give his *Flesh for the Life of the World*, ver. 51.

4. The Lord's Supper not having been instituted when he spake in this Manner, we cannot suppose that he had any Reference to it ; but when at the Institution of this Ordinance he made use of the like

Language, we may reasonably put the same Construction upon it. As therefore *the Words* that he then spake were *Spirit and Life*, ver. 63. and are to be spiritually, and not literally understood ; so the same we are to think of his Words in the Sacrament : For, although it may be said, that here, as well as there, he speaketh of his natural Body, that very Body which was in the Womb of his Virgin Mother, and of his natural Blood, that very Blood which circulated in that Body, yet *eating* his Body, and *drinking* his Blood, are figurative Expressions.

5. There is, indeed, in the literal Sense of the Words, an eating and drinking in the Sacrament ; but, as that which we put into our Mouths is Bread and Wine, and not the very Body and Blood of our Lord, so Bread and Wine are all that, literally speaking, we can be said to eat and drink.

6. But the broken Bread which we eat at his Table, being made the *Figure* or *Sign* of his Body, considered as given and broken for us, and the Wine in the Cup, which we there drink, being also made

made the Figure of his Blood, which he shed for us, our eating this Bread is likewise the Figure of our eating his Body, and our drinking the Wine the Figure of drinking his Blood. But how can we eat the Flesh, or Body of the Son of Man, and drink his Blood ? not surely by putting them into our Mouths ; no, but only by some Act of our Minds, that is, as was observed, by Faith in him, as having offered up himself on the Crofs, as a Sacrifice to God for us.

7. The Body or Flesh of our Blessed Saviour, as given and broken for us, and his Blood, as shed for us, may with Reason be presented to us, under the Metaphors of *Meat* and *Drink*, because no Meat and no Drink can be of such Service to us, in respect of this temporal Life, as those may be, in respect of the spiritual and eternal Life. And the receiving his Body and Blood by Faith in him crucified, may well be spoken of as the eating and drinking them, because it is by this Faith that they are made useful and serviceable to us, just as our common Food is by our eating and drinking it ;

for then, and then only, when we truly believe in Christ, his Passion is our Redemption; by his Death we live, and shall live for ever.

8. The great Design of our Lord, in *John Chap. vi, ver. 27, &c.* is to shew us the Necessity of Faith in himself. There is no Reason to think that he said, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,* ver. 53, meaning by this, that all must unavoidably perish, who do not receive the Sacrament, because many of his Hearers might have been in their Graves before his Institution of this Ordinance. Besides, it is not true of all who partake of the Sacrament, that, as he speaks, ver. 54, *They have eternal Life.* But we may reasonably say to all who have the Gospel, and can understand it, and to Communicants, as well as others, *Except ye believe in Christ, ye have no Life in you,* ver. 53. And that *who* believeth in him, *hath eternal Life;* and he will raise him up at the last Day, ver. 54.

9. This then, *the believing in Christ,* is *the great Work to which we are to attend,* when

when taking and eating the Sacramental Bread. He who hath a right Faith in the Lord Jesus, and so eateth, him, even he, shall live by Him, ver. 57. But we may as reasonably expect that the *natural Bread* should nourish and strengthen our Bodies without taking and eating it, as that the *crucified Body of our Lord*, this spiritual Bread, this Food for our Souls, should give us eternal Life, without receiving and eating it by Faith in him, crucified for us. What is Bread to us, if we do not eat of it? No more is the Saviour of the World to us; no more are his Sufferings and Death, if we do not believe on him. But what is this Faith or Believing in Christ? This is so important a Question, and it is so very necessary to give a full and clear Answer to it, that I shall make it the Subject of another Section.

S E C

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SECTION VI.

Of that Faith by which we are to eat Christ's Body and drink his Blood in the Sacrament.

1. There is no plainer Notion of Faith or believing on Christ than that which St. John gives us; who speaks of it as being the same with receiving him, as in ch. i. ver. 12. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*
2. Faith in Christ supposes some Knowledge of the Gospel of God concerning his Son; for we may as well be said to believe in him of whom we have not heard, Rom. x. 14. as to believe in him of whom we are wholly ignorant.
3. It also supposes an Assent to the Truth of the Gospel: For the clearest and fullest Notions of it will not at all profit us, unless we look upon it as true, *Heb. iv. 2.*
4. This Knowledge of the Gospel, and Assent to the Truth of it, must lead us to the

the receiving of Christ : For what Reason can we have to think that he is ours, and to lay Claim to the Blessings that come by him, unless we receive him ?

5. When we speak of Faith in Christ, as the receiving of him, we must consider him as set before us, and offered to us in the Gospel.

6. The principal, if not the only Notion of Christ, which is given us in the Sacrament, is that of *a Saviour*. And we need not view him under any other Notion, provided we observe that he came into the World not only to deliver us from the Guilt of Sin, but also *to bless us, in turning away every one of us from his Iniquities*, Acts iii. 26. And that he *gave himself for us, to purify unto himself a peculiar People, zealous of good Works*, Titus ii. 14. But, forasmuch as there are many who trust in Christ, as a Saviour, while they have no Concern about being his People, and *obeying his Gospel*, 2 Thess. i. 8. the Scripture speaks of him as *a Prince or Lord*, as well as Saviour, *Acts v. 31. 2 Peter i. 11.* and plainly teaches us, that we must receive and own him as our Lord,

Lord, or we can have *neither Part nor Lot* in him as a Saviour.

7. That which is meant by the *receiving* of Christ, is an *hearty* and *unfeigned* *consenting* to this, that he shall be *ours*, that is, agreeably to what has been said, *our Saviour*, in the *fullest Sense* of the Word, or, if you will, *our Lord*, as well as *Saviour*.

8. Then it may be said that we consent to this, that Christ shall be our Saviour, when we look to him, and trust in him for Salvation in all its Parts and Branches. To this we are led by the Fear of the Wrath of God, due to us for our Sins ; by the high Thoughts that we have of that Salvation that comes by the Lord Jesuſ, and by the Sense of this, that in him alone *is our Help found*, and that *as he is able to save to the uttermost all them that come unto God by him* ; so he calls on us to *look to him*, that we may be saved.

9. And then it may be said that we consent to *this*, that Christ shall be our *Lord* as well as *Saviour*, when we own and submit to his Authority, or yield *ourselves* to him as his Subjects and Servants,

Servants, at the same Time that we look unto him for Salvation. *This supposes that we chuse his Service above all other Service ; and that we are fully determined, to forsake all that Service which is contrary to, or inconsistent with his.*

10. But it should be carefully observed, that this receiving of Christ, or consenting that he shall be ours, is not a sudden Flash of Passion, which, how violent soever it may be for the present, is soon over and gone, but a fixed and abiding Principle in the Soul, that brings forth *Fruit to Perfection*, Luke viii. 14.

11. Some will have it, that Faith is an Habit begun ; and others contend that it is an Act beginning an Habit.* But, not to dispute about Words, it may be sufficient to say, that we can have no certain Evidence of our receiving *Christ Jesus the Lord*, or believing on him, to the justifying and saving of our Souls,

* Dices Fidem primo Instanti est Habitus inchoatus ; respondeo, nequaquam sed est Actus Habitum inchoans. Limborch Theologia, Lib. V, Cap. XL. Sect. 6.

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where our Faith does not work in us as the Principle of our Actions.

12. The Scripture expressly tells us, That not the Hearers of the Law, are just before God, but that the Doers of the Law shall be justified. Rom. ii. 13. And from this it follows, that no Faith in Christ can justify us, but what makes us Doers, the sincere Doers of the Law of God. And whereas we read, that the Wicked shall go into everlasting Punishment, but the Righteous into Life eternal, Mat. xxv. 46. we may be very sure that there is no Faith that can save us, but what makes us Righteous.

13. Agreeably to these Things, we find that Faith is used in Scripture, as being to the same Sense with the new Creature: Gal. vi. 15. chap. v. 6. and that it is said to work by Love, chap. v. 6. to purify the Heart, Acts xv. 9. to overcome the World, 1 John v. 4. And because it makes such a wonderful Change in our Souls, and produces such Effects, the Power which God has employed upon those who believe, is spoken of as exceeding great, and as corresponding to that mighty Power, which

He exerted in the raising of Christ from the Dead *.

14. It may be said indeed, that a Man is justified, and in a State of Salvation, as soon as ever he heartily consents that Christ shall be his Lord and Saviour ; but then it ought to be observed, that as he *is justified*, so he is also *sanctified by the Faith that is in Jesus*, Acts xxvi. 18. The spiritual Life, a Life of Holiness, and a Life of Happiness, is begun in him, the very Moment of his receiving *Christ Jesus the Lord* ; and as he is every Day and in every Ordinance to be repeating his Faith in him, or to be anew receiving of him ; so the Life begun in his Soul is to be maintained by fresh Acts of Faith. Every true Believer therefore may say, with the Apostle, *The Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*, Gal. ii. 20.

Thus I have given you a brief and plain Account of Faith in Christ, that Faith which justifieth and saveth, and that

* Locke's Paraphrase on Eph. i. 19, 20.

Faith by which alone we can be said to eat his Body and drink his Blood at his Table. If any look on this as a Digression from my Subject, the only Apology I shall make for it is this, " That nothing is more necessary than to have right Notions of Faith in Christ."

And now I have considered every Thing that we meet with in the *History of the Institution of the Lord's Supper*, relating to the Bread, excepting his Words, *This do, in Remembrance of me*: But, as the same Words were also spoken on his giving of the Cup to his Disciples, I shall consider them in their proper Place, in the next Chapter.

C H A P. II.

Of the C u p.

TH E History of the Institution of this Part of the Lord's Supper is as follows :

St. Matthew xxvi. 27, 28. *And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it ; for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.*

St. Mark xiv. 23, 24. *And he took the Cup, and when he had given Thanks, he gave it to them, and they all drank of it : And he said unto them, This is my Blood of the New Testament, which is shed for many.*

St. Luke xxii. 20. *Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

St. Paul, 1 Cor. xi. 25. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in Remembrance of me.

These four Accounts may be thus digested into one:

And after the same Manner he also took the Cup, after Supper, and gave Thanks, and gave it to them, saying, Drink ye all of it; for this is my Blood of the New Covenant*, and this Cup is the New Covenant* in my Blood, which is shed for you, and for many, for the Remission of Sins. And they all drank of it. This do ye, as oft as ye drink it in Remembrance of me.

* I have here put *Covenant* instead of *Testament*, which seems the proper Meaning of the original Word in this Place, because the *Old*, or former Dispensation, to which the *New* is opposed, had nothing in it of the Nature of a *Testament*, but was purely a *Covenant*, or Stipulation between God and his People the *Jews*, promising Mercies to them, and requiring Duties of them. See *Hammond on the New Testament*, p. 1, 2. *Pierce on Heb. ix. 16, 17.*

SECTION I.

And after the same Manner he also took the Cup, after Supper, and gave Thanks.

1. The Cup, as well as the Bread, was taken in such a Manner as to lead the Disciples to think that some especial and extraordinary Purpose was to be served by it. And, considering that which our Lord had done and said, with respect to the Bread, they might well look upon his taking of the Cup as the consecrating of it, or the setting it apart to a sacred Use. And the Paschal Supper being then fully ended, they must needs be sensible that the Cup was not taken with a View to that Ordinance.

2. But we may say of the Cup as was said of the Bread [Chap. i. Sect. i. 7.] that it is to be considered as holy to the Lord, set apart for his Worship, as soon as ever it is set upon the Table; so that the Minister's taking it into his Hands, or laying his Hands over it, is to be looked

upon as no more than a Recognition of its Consecration.

3. The Wine, we may suppose, was in the Cup when our Lord took it ; and as that signifies his Blood, as we shall see presently, so it sets it before us as *shed*. But forasmuch as nothing is said of his *pouring the Wine into the Cup* from another Vessel, I see no Reason to consider *this* as a Rite signifying *the shedding of Christ's Blood*, and designed to teach us, that while this is doing, we should view him as bleeding on the Cross. And indeed, when by the *Bread broken* he had represented his Body, as given and broken, or, in other Words, had set himself before us as *crucified*; and when, in Fact, his Blood was shed at the same Time that his Body was broken; why should we think that he hath instituted another Rite, *the pouring the Wine into the Cup*, to direct our Thoughts anew to him, as yet alive on the Cross, shedding his Blood and suffering for us ?

4. It must be owned indeed, that it is very fitting for every Communicant to make the Sufferings of our Blessed Saviour,

in Part, the Subject of his Meditation, when he is at the Table : But the Bread signifying his Body, the breaking of the Bread must signify the breaking of his Body, and so it naturally directs our Thoughts to his Sufferings. While therefore the Bread is breaking, we may with great Propriety meditate on Christ's Sufferings for us. But when we come to this Part of the Sacrament, *The taking of the Cup*, we are not to consider our Saviour as on the Cross, but as having been crucified ; we are no longer to view him as suffering, but as having suffered ; not as shedding, but as having shed his Blood for us ; and then our Business is to attend to the blessed and glorious Fruits of his Sufferings and Death.

5. When our Lord had taken the Bread, he *blessed and gave Thanks*, that is, he prayed to God with Thanksgiving for his Blessing. And as we cannot but suppose that he did the same upon his taking of the Cup, so it is highly reasonable, that in *this* also, we should follow his Example. For now another and a glorious Scene opens to our View ; new Wonders

Wonders of Grace are set before us ; and as this demands our Thanksgivings and Praises, so it likewise calls for our Prayers to God, that we may be aright affected with a Sense thereof, and make answerable Returns of Love and Gratitude for such a Favour. But this will more fully appear from considering the Words which our Lord spake upon this Occasion, when his Prayer and Thanksgiving was ended.

SECTION II.

This is my Blood.

i. Can it be thought, that on the pronouncing of these Words, the *Cup* was transubstantiated or changed into Blood ?
 " No, say the Papists, not *the Cup*, but
 " *the Wine*. The Cup is the same as it
 " was before the Words were spoken, but
 " the Wine is no longer Wine, but the
 " very Blood of Christ." And, according
 to the Doctrine that they teach us, as
 in the former Part of the Sacrament, the
 Disciples

Disciples had been eating Christ's Body, that very Body which they might have seen standing, sitting, or lying before them, all the while they were eating it; so when he had spoken these Words, they were likewise drinking his Blood, that very Blood which was then running in his Veins.

2. When the Protestants do object, "But is it possible to bring any Shew of Reason for Things so absurd as these"? The Papists answer, "Yes, the Words of the Lord Jesus are plain, *This is my Body, and this Cup is my Blood. We do not act like Christians, if we deny the Truth of all that he has said.*"* But to this it may be replied, "That we are indeed to believe the Words of our Lord; but they are not to be understood in a *literal*, but a *figurative Sense*. And, as when he said of the Bread,

* "It is not meet for any Christian to appeal from Christ's *Words* to his own *Senses* or *Reason* for the examining the Truth of what he has said, but rather to submit his *Senses* and *Reason* to Christ's *Words* in *Obedience of Faith.*" *A Papist misrepresented and represented*, p. 10.

" *This*

" *This is my Body*, he designed no more
 " than to lead his Disciples to consider
 " it as signifying his Body ; so we are
 " also to think, that in saying of the *Cup*,
 " *This is my Blood*, he meant no more
 " than if he had said, *Look on this as*
 " *signifying my Blood.*"

3. The Papists admit of one Metonymy
 in the Words, *that of the Cup, for the Wine*
contained in it ; and we plead for another,
that of the Sign, for the Thing signified ;
 and it is hard to say which of these Figures
 of Speech is the most common. The
 plain Absurdity that there is in the *literal*
Sense, that is, the Absurdity of supposing
 that the *Cup* becomes Blood, and that we
 are to drink the *Cup*, forces them to give
 up *that*, and fly to the *figurative Sense*.
 And in like Manner the plain Absurdity of
 supposing that a Wafer or a Piece of Bread
 may be the Body of a Man, and a little
 Wine his Blood ; and the plain Absur-
 dity also of supposing that we may eat
 his Body and drink his Blood, while
 we see him alive, whole and unbroken
 before us, and while, as I may add, agree-
 ably to what has been said, our Senses
 assure

assure us that that which we eat and drink is no other than Bread and Wine. These plain Absurdities, I say, force us to give up the *literal Sense* of Christ's Words, *This Bread is my Body*, and *this Cup*, or *this Wine is my Blood*, and to fly to their *figurative Sense*, and understand them as meaning no more than that the Bread and the Wine are to be considered as Symbols or Tokens of his Body and Blood.

S E C T I O N III.

The Blood of the New Covenant.

I. *First*, our Blessed Saviour teaches us, by the Bread broken, that he suffered and died for us ; *then* he repeateth and confirmeth the same by the Wine in the Cup, the Symbol of his Blood, which he shed for us : And *here* he leadeth our Thoughts to the *New Covenant*, as the grand Fruit of his Sufferings and Death. And we are now to observe that God so loved the World, as to give his Son to offer up himself a propitiatory Sacrifice

Sacrifice to declare his Righteousness, that he might be just, Rom. iii. 25. and yet make a Covenant of Peace and Friendship with such sinful Creatures as we are, even every one that believeth in Jesus.

2. Christ's Blood being shed for this Purpose, according to the Will of God and our Father, Gal. i. 4. and agreeably to his Compact with him, Heb. x. 5, &c. we may reasonably look upon it as the Basis or Foundation of God's Covenant with us. And since that which our Saviour has done is sufficient to answer this End, (as appears from his raising of him from the Dead, and receiving him up into Glory) we may justly say, that the Foundation of this Covenant is sure. And for this Reason we may also speak of his Blood as *the Seal* of this Covenant. And it is certain that no signing and sealing of a Deed can do more to ratify and confirm it, or to satisfy those to whom it is given, than the Blood of Jesus does to assure us that God will act in every Respect agreeably to his Covenant. For this our Blessed Saviour may claim as a Debt due to him

Him on the Account of his Sufferings and Death. This therefore the *Faithfulness* and *Justice* of God may incourage us to look for. See 1 John i. 9.

3. Many are the Blessings spoken of in this Covenant ; but I shall only observe, in the general, that the *exceeding great and precious Promises*, which God has given us in his Word, are as so many Articles in his Covenant, to the Performance of which he is binding himself ; and that from considering their Nature and Extent, we may see the Blessedness of those who have him in Covenant with them. And well may it be said, *Happy is that People that is in such a Case* ; yea, *happy is that People whose God is the Lord*, Psalm cxliv. 15. For what shall we say to these Things, if God be for us, if the Almighty hath made a Covenant of Peace and Friendship with us, *who can be against us!* Rom. viii. 31. What need they fear who have *Him for their Sun and Shield* ; and are assured that *He will give them Grace and Glory, and with-hold no good Thing from them?* Psalm lxxxiv. 11.

SECTION IV.

And this Cup is the New Covenant in my Blood.

I. If some of the Sacred Writers had told us that our Lord had said, *This Cup is my Blood of the New Covenant*, and others, that he took the Cup, saying, *This Cup is the New Covenant*, and, if they had added no more, there would not have been the least Colour of Reason for thinking any other than that he delivered both these Propositions. But, *This is my Blood of the New Covenant*, and *This is the New Covenant in my Blood*, being much the same Words, in a different Position, several considerable Authors * have taken it for granted that but one of these was used, " since they both tend to the same End, " and design the same Thing. But I cannot be of their Mind, because these

* Hammond's Works, Vol. I. p. 176. Patrick's Mensa Mystica, p. 75. Plain Account, p. 16. Dodderidge's Harmony, Vol. I. p. 445.

two Propositions seem to me to give us different Notions of the Cup, and to answer very different Purposes : For in the former our Saviour directs us to consider the Cup as his Blood, *This Cup is my Blood*; and in the latter he speaks of it as the New Covenant, *This Cup is the New Covenant*: And in that his Blood is represented as the Foundation of the New Covenant : But in this he leads us, as we shall see, to look upon the Cup as the Token and Seal of this Covenant.

2. The Cup is here declared to be the New Covenant as expressly as the Bread is declared to be Christ's Body, or the Wine his Blood *. And yet it is allowed by all not to be in itself the New Covenant, nor to be transubstantiated or changed into the New Covenant. In this Case we have free Liberty given us to understand the Words of our Lord in a figurative Sense, to avoid the Absurdity of their literal Sense. And for the same Reason we should take the like Liberty as to other Expressions : For it is not more absurd to

* Plain Account, p. 17.

suppose that the Cup is changed into the New Covenant, than to say that the Bread is changed into the very Body of Christ, or that the Wine, literally speaking, is his Blood.

3. When God instituted Circumcision, he spake of that Ordinance in this Manner, *This is my Covenant*, meaning that it was the *Token and Seal* of his Covenant, as is plain from Gen. xvii. 10, 11. Rom. iv. 11. And when our Lord said of the Sacramental Cup, *This is the New Covenant*, why should we not put the like Construction upon his Words, and suppose that they are as much as to say, *This is the appointed Token and Seal of the New Covenant*. And as God first spake of establishing his Covenant with *Abraham* and his Seed, and then took notice of the *Seal* of his Covenant, so our Saviour does the like, for he first directs his Disciples to consider the New Covenant as the Fruit of his Blood, and then lets them know that he had appointed the *Cup* to be the *Token and Seal* of it.

4. The Cup may well be called the *Token of the New Covenant*, because it is set

set before our Eyes to present the *New Covenant* to our Minds. And this being, as we have seen, no other than the Promises of God, or the gracious Declarations of his Word, the Cup, as the Token of the New Covenant, is to lead our Thoughts to these Things. When therefore it is about to be presented to us, it will be proper for us to make such of the *Promises* the Subject of our Meditation as are most suitable to our Circumstances.

5. And as the Sacramental Cup should lead our Thoughts to the Promises and gracious Declarations of the Word, which set before us the Blessings of the New Covenant, so we should also consider it as serving like *a Seal* to assure us that every Article of this Covenant shall certainly be made good. For although the New Covenant is in Christ's Blood, and his Blood as shed for us (or in other Words, his Sufferings and Death) is the Seal, as well as the Foundation of this Covenant, yet as the Cup is here called the *New Covenant*, because it is appointed to be the *Token* of the New Covenant, so it may also be called *the Seal of this Covenant*.

nant, because it is also appointed to be the *Token* of that Blood which is the *Seal* of it.

6. Is it said, but what Occasion was there for instituting a Rite to satisfy us that God will make good all the Promises of his Word, when we may depend upon his Veracity ? *Faithful is He that promised,* Heb. x. 23. *who also will do it,* 1 Thes. v. 24. *He cannot deny himself,* 2 Tim. ii. 13. It may be sufficient to answer, that knowing and pitying our Weakness, and being willing more abundantly to shew us the *Immutability of his Counsel,* that they might have a strong *Consolation,* whose chief Concern it is to enjoy the *Blessings* of the New Covenant, He makes use of this as a Means to help our *Unbelief* and encourage our Faith and Hope in his Word. See Heb. vi. 18.

7. As every Communicant is to look upon the Blood of Jesus as the Seal of the New Covenant, and to think that his Blood being shed, *all the Promises of God in Him are yea, and in Him Amen,* 2 Cor. i. 20. and as he is to consider the Cup, the *Token* of this Blood, as the appointed Seal of

of this Covenant, that is, as confirming these Promises, or as designed to give us full Satisfaction that every one of them shall certainly be performed, so it ought to be observed, that there is no other Sense in which any of the Communicants are to think that the Cup is the Seal of the New Covenant.

8. Some may suppose that the speaking of the Cup as the *Seal* of the New Covenant to *all* the Communicants, gives Encouragement to the vain Hopes of those among them, who are wicked, and who conclude with themselves that they are in a State of Grace and Salvation, because in receiving the Sacrament they receive the Seal of the New Covenant. But, I think, I have sufficiently guarded against this, by observing, that the Promises of the Word are *all* that God seals in the Sacrament. For unless you suppose that these Promises have a Tendency to incourage such Hopes in the wicked Communicants, the sealing of them, or assuring us that God will act agreeably to them, cannot justly be said to have any such Tendency. And indeed it had effectually prevented their falling into

into this dangerous and often fatal Mistake, if they had but seriously considered, that as the plain Language of God in his Word, *There is no Peace to the Wicked*, Isa. lviii. 21. is no ways contradicted by his Promises ; so there is no Colour of Reason for fancying that the Cup in the Sacrament speaks any thing contrary to this Language, because it only serves to confirm the Promises.

9. And as this Notion of the Cup gives no Incouragement to the vain Hopes of the wicked Communicants, so it is certainly very proper to give the truly Pious all the Comfort they can reasonably desire, For as the Promises of the Word do assure them that the Lord is their God, and that all the Blessings of the New Covenant are theirs ; so the Cup, as the Seal of this Covenant, does aptly serve to encourage their Faith and Hope in these Promises, and may well be considered as giving them the same Assurance.

10. Let every Communicant therefore take to himself that Portion of the Word and Promise that belongs to him, and no ill Consequence will follow from his looking

ing on the Sacramental Cup as the Seal of it. So far from this, that the considering it under this Notion may be of great Service unto all : For Instance, it may invite and incourage a wicked Person to *forsake his evil Way and unrighteous Thoughts, and return unto the Lord* ; and it may also shew him the Necessity of this, to observe, that as God calls on him to act in this Manner, so He assures him, not only in his Word, but by the Sacramental Cup, that thus doing *He will have Mercy upon him, and abundantly pardon*, Isa. lv. 7. And what can do more to fill the Soul of a pious Communicant with Love to God and Zeal for his Service, than to think that as He declares in his Word that He has made with him an *everlasting Covenant*, Isa. lv. 3. so He also sets the Cup before him, and presents it to him as the Seal of this Blessedness ? And surely the amazing Love and Grace of God that is herein displayed, should in Reason constrain us all to enter into, or renew a Covenant with Him, that we will be his People and Servants.

11. But this leads me to observe, that a Covenant being a mutual Engagement between the Parties concerned, who enter into Bonds, or come under an Obligation to each other, the signing and sealing of the Covenant is to be considered as the Act of these Parties. As therefore *the giving* of the Cup is to be looked upon as the Token and Seal of God's covenanting with us, so *our receiving* of it is to be considered as the Token and Seal of *our* covenanting with God, that is, as the Token and Seal of *our* solemnly engaging, that we will be *His*, and will live in his Service.

12. I only add, that it is with great Propriety that *the giving* of the Wine as the Symbol of the Blood of Jesus, is made the Seal of God's covenanting with us; and that *our receiving* of it under this Notion, is to be the Seal of our covenanting with God. For as this tends to raise in us a full Persuasion of his acting agreeably to his Covenant with us, so it also tends to constrain us to make good our Engagements unto Him. “ Can any Thing be conceived more awful and binding

" binding than a Covenant so trans-
" acted?" *

SECTION V.

*My Blood, which is shed for you and
for many.*

1. As the Wine in the Cup, the Symbol of the *Blood* of Jesus, presents it to our Minds as *shed*, so it ought to be observed that the *shedding* of his Blood was so remarkable a Circumstance of his Sufferings and Death, that, like the *breaking* of his Body, it may very well be put for the Whole. We may therefore say that *this* as well as *that*, sets *Christ* before us as *crucified*.

2. And as when our Lord gave the Bread to his Disciples, he took Notice of the Interest or Concern, that they had in his broken Body, of which it was the appointed Sign, observing, that it was *broken for them*; so he does the like on

* *Groves on the Sacrament.*

his giving them the Cup, the Symbol of the Blood, which he shed ; for he tells them, that it was *shed for them* ; and not for them *alone*, but for *many others* ; for *Gentiles*, as well as *Jews*, even all that shall believe on him, John xvii. 20. *that whosoever believeth in him should not perish, but have everlasting Life*, John iii. 16.

3. As therefore Joseph spake of the *Kine and Ears of Corn* in Pharaoh's Dream, as being *one*, Gen. xli. 26. so we may speak of the Bread and the Wine in the Sacrament ; thus far they are both one ; both tend to the same End, and answer the same Purpose. Both are the Symbols of a crucified Jesus. Both set him before us as crucified *for us* ; and both are given us to invite and encourage us to look to him, and depend upon him for all the blessed Fruits of his Sufferings and Death.

4. And if it be said, “ But why should the Symbol of one and the same Thing be doubled ? why should our Lord set it again before us ? why should he speak of it a second time ? ” It may be said in Answer, “ That this may be done to lead us to consider it

as

as a matter of the utmost Importance to us, and to shew us that he would by all Means engage our Attention to it. " And indeed, what is there of greater Concern to us than this, that Christ gave himself to suffer and die for us, that *believing in him, we may have Life through his Name!* Well may he, once and again, call and invite us to faith in Himself, when, as was observ'd, this Faith is absolutely necessary, as to the right receiving of the Sacrament, so likewise to our eternal Blessedness.

5. Besides, there is no Method more proper than this, which our blessed Saviour has taken to remove all our Doubts and Fears as to his Love to us, and our Interest in his Sufferings and Death, and to lead us to look on this as *a faithful Saying, and worthy of all Acceptation, that He came into the World, and was crucified for us that we might be saved.* How can we call this in Question; when we observe that in the Sacrament he gives us not only one, but another Token and Pledge of it.

6. Some of the Communicants, it may be, when taking and eating of the Bread, say in their Hearts, " Alas! we fear that

I

we

we have *no Part nor Lot* in this Saviour; it is not for us to trust in him for Salvation"; but as if compassionating their Case, and willing to comfort them, He repeats the Assurance of this, that He was crucified for them in setting the Cup before them, and presenting them with it, as the Symbol of his Blood shed for them.

7. And as to others who may say, "Lord we believe, we believe that thou hast loved us, and hast given thy self for us, and we receive this Bread as what thou givest us to encourage us to receive Thee by Faith as our Lord and Saviour, " They may see Reason to add, *Help thou our unbelief; Lord, increase our Faith*". And what more proper to answer this End and to strengthen their Hope and their Trust in Christ than this, his assuring them that He hath appointed the Cup to be a fresh Token of his Sufferings for them, and his commanding them to receive it as such.

SECTION VI.

For the Remission of Sins.

When our Lord gave his Disciples the Bread, the Token of his Body, he only told them, in the general, that it *was given and broken for them*; that is, for their Benefit; but now he comes to give them the Cup, the Token of his Blood, as he tells them that it *was shed for them*, so he likewise takes Notice of its being *shed* for this End in particular, *that he might procure for them the Remission of Sins.*

2. The Blessing here spoken of, *the Remission of Sins*; the Fruit of Christ's shedding of his Blood, or the Effect of his Sufferings and Death, need not be taken in its most strict and proper Sense, as meaning no more than the bare pardoning of a Criminal, or delivering him from the condemning Sentence of the Law, but rather as being the same with *that Redemption which we have through the Blood of Jesus, according to the Riches of his Grace,*

Eph. i. 7. or, as taking in all the Blessings for which he suffered and died.

3. And yet it is not without Reason that he mentions *this* in particular, and would fix the Eyes of the Communicants upon it; for he speaks of his Blood, as *the Blood of the New Covenant*; and he presents the Cup to us not only as the Token of his Blood, but also as the Token and Seal of this Covenant, and nothing can do more to encourage us to receive it under this Notion, than to consider that it is *shed for us, for the Remission of Sins.*

4. Sins in the general are here spoken of, and consequently *all Sins* must be intended. Have our Sins therefore been ever so many, and ever so heinous, we should not say, *alas! for us there is no Hope!* but think with ourselves that we are invited to the Table of our Lord, and that as he there offers us his Body, as given and broken for us, and calls us to eat Bread in Token of our receiving him by Faith as our Lord and Saviour; so he there assures us, that out of a Regard to his Blood, God is willing to make a new Covenant with us; nay, and that the *Wine*, the Representative

presentative of this Blood, is given us as the Seal of this Covenant on the Part of God ; and from this it follows, as we shall see under the next Section, that our receiving of it is to be the Token of our thankful Acceptance of this Covenant, and of our bringing ourselves under the most solemn Engagements to God that we will be his Servants.

5. Whereas therefore, some of the Communicants may *thus* speak within themselves ; “ But alas ! we have sinned and rebelled against the Lord, and is it for us to look for such a Favour as *this*, *the having him for our God in Covenant?* ” This may do something to give them Relief and Comfort, “ *The Blood of Jesus Christ his Son was shed for the Remission of Sins to wash* (Rev. i. 5.) *and cleanse us from all Sin*, i John i. 7. and remove that, which is the only Thing, that can be supposed to hinder the Favour of God from flowing to us in a full stream. But this may lead me to observe,

6. This, the shedding of Christ’s Blood, or his suffering and dying for us, for the Remission of Sins, as it was the

last, and the most difficult Part of his undertaking, so it was the crowning and compleating of the whole. Agreeably we find, that when upon the Cross, he was just about to expire, or give up his Spirit, bowing his Head, he said, *it is finished.* John xix. 30. And as in Token of his full Hope and Confidence of Acceptance with God, *He cried with a loud Voice, and said, Father into thine Hands I commit my Spirit,* Luke xxiii. 46. So there is abundant Reason to conclude that God was well pleased, fully satisfied with that which our blessed Saviour had done, because he *bath highly exalted him, and given him a Name, which is above every Name, that at the name of Jesus every Knee should bow,* Phil. ii. 9, 10. And because he is entered into the *Holy Place, Heaven itself, with his Blood there to appear in the Presence of God for us,* Heb. ix. 12, 24. And ever lives to make intercession for us. Heb. vii. 25. Let these Things be considered, and it will be seen that a solid Foundation is laid for our Hope and Trust in Christ; and that we may be fully assured, that he is able

to save to the uttermost, all them that come unto God by him, Heb. vii. 25.

SECTION VII.

And gave it unto them, saying, Drink ye all of it.

1. As *that*, which our Lord had before given to his Disciples was no other than *Bread broken*, so *this*, which he is now putting into their Hands, is no other than *Wine poured into the Cup*. But that we may know what *Act* or *Acts* of our Minds should attend the receiving of it, we are not to consider what it is in its own Nature, but what it is made to signify, by Virtue of his Ordinance or Institution.

2. Had *this* therefore been all that he had said of the *Cup*, *This is my Blood which is shed for you*; as it would only have serv'd, like the *Bread*, to have set Christ before us, as crucified for us; so like *that*, it would only have called for our Faith in him. And then the giving of the *Cup* would have tended to no other End than the giving of the *Bread*.

3. But

3. But we find that our Lord has also spoken of the Cup as *the new Covenant in his Blood*; and this Notion being peculiar to the Cup, we may reasonably say, that this is *that* which we are principally to have in our Eye in receiving it.

4. When therefore the Cup is about to be put into our Hands, it will be proper for us to consider our blessed Saviour, as the Mediator of the New Covenant, and as assuring us that, having shed his Blood, he has done all that which was necessary to reconcile God to us, his sinful and rebellious Creatures; so that now he may *be just*, Rom. iii. 26. and yet enter into the New Covenant with us; nay, and that all the Articles of this Covenant, are drawn, and signed and sealed as it were in this Blood, so that nothing else is wanting to compleat the blessed Work, but our accepting, signing, and sealing of the same; and to *this* he calls and invites us.

5. This is so amazing, that we may well be crying out, “ *But is it so in very deed?* 2 Chron. vi. 18. Is there any Ground for the ravishing Thought, that the great God, the Creator of Heaven and Earth,

Earth, will make a Covenant of Peace and Friendship with *us*; with *us*, who by our Sins have brought ourselves under the Curse of his righteous Law? Is it for condemned Criminals to look for such an high Privilege as *this*? When we consider what we are, and how ill we have carried it towards our Maker, what Reason have we to fear that he will deal with us as with *the Angels that sinned*, whom he cast down to Hell, and delivered into Chains of Darkness, to be reserved unto Judgment, 2 Pet. ii. 4. Well might there remain no Sacrifice for our Sins, but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries, Heb. x. 26, 27. Well might Shame and Confusion for ever cover us." But now, as if it were to obviate, or silence our Fears, and give us to hope for this Blessedness, as our compassionate Redeemer here speaks of his Blood as the Foundation and Seal, as well as Token of the New Covenant, so he also tells us that it was shed for us for the Remission of Sins.

6. Being filled therefore with a Sense of our Obligations to God for the unspeakable gift

gift of his Love, the gift of his Son ; and building all our Hopes on his Sufferings and Death, we should chearfully and thankfully receive the Cup in Token of our hearty Acceptance of God's offered Grace, and of our solemnly engaging that we will be his, and will spend all our Days in his Service.

7. To this the Riches of the Grace of God in his Kindness towards us through Jesus Christ, shou'd in Reason constrain us. And what more evident than that this is absolutely necessary to our Happiness? For a Covenant being, as was observ'd, (SECT. iv. x.) a mutual Engagement between the Parties concern'd, who enter into Bonds, or come under an Obligation to each other, it cannot be supposed that the Lord shou'd be a God in Covenant with those who do not covenant with him. Besides, we see that the Blessings of the New Covenant are all along spoken of in Scripture, as the Portion not of those who are Enemies unto God, but of such only as are his People and Servants.

SECT.

SECTION VIII.

*This do in Remembrance of Me: This do ye
as oft as ye drink it, in Remembrance
of Me.*

i. If *this do* meant no more than the bare eating the Bread, and drinking of the Wine, the *latter* of the Sentences at the head of this Section, which relates to the Cup, wou'd have been a Tautology, and the same as to say, *This do as oft as ye do it.* But our Lord does here evidently command his Disciples not only to eat Bread and drink Wine, but to do it in a Manner agreeable to all that which he had said and done in their Presence, that is, to break the Bread, and to take and eat it when broken, as signifying his Body given and broken for them; and to drink of the Wine in the Cup, as signifying his Blood, the Blood of the New Covenant; and as signifying also the New Covenant in his Blood shed for them, and for many, for the Remission of Sins; and, after his Example, to pray to God with Thanksgiving, as on

on the solemn taking of the Bread, so likewise on taking of the Cup.

2. Many Writers have considered these two Passages as *a Direction* to the Communicants to remember Christ. But although I freely own that it is their Duty to remember him, and that it is to no Purpose to eat Bread, and drink Wine at his Table without a serious Remembrance of him ; yet I see no Reason to think that he here directs his Disciples to this Duty ; because after all that had passed, such a Direction would have been altogether needless. For Persons of Knowledge and Understanding, can't easily hear that which is said of the Bread, and of the Cup, and attend to the Prayers made upon this Occasion, without remembering Christ.

3. But as he might very properly give Order to his Disciples to observe the Ordinance he had just instituted, so it was likewise very proper for him to let them know, at the same Time for what Reason he gave them that Order ; and both these Things are done in the Sentences we now consider. For, *first*, our Lord commands his Disciples not only to eat Bread and drink

drink Wine, but to do it as was said in a Manner agreeable to his Institution ; and then he acquaints them with the Reason of his appointing these Rites, viz. *the keeping up the Remembrance of him in the World*: A Reason that obliges Christians in all Ages to observe them.

4. As therefore *the Passover* was to the Children of *Israel* for a Memorial of the Lord's passing over their Houses, Exod. xii. 14, 27. when He smote Egypt in their First-born, and brought out his People from among them with a strong Hand and a stretched out Arm ; so the Lord's Supper is appointed to be to us for a Memorial of our Saviour, and his suffering and dying for us on the Cross, that he might deliver us from Sin, from Death and Hell, and make us blessed for ever. It is as a Pillar, or Monument, which he himself hath set up in his Church, and which he would have to continue therein till the Time of his coming to Judge the World, that his Name may endure for ever, and the Remembrance of him, and of his Love unto all Generations.

K

5. And

5. And as the *very Sight of a Monument*, if we are before acquainted with the Occasion of its being erected, is sufficient to lead our Thoughts to those Things, the Memory of which it is designed to preserve, and as it cannot well be but that we must think on them, when we read, or hear that which is inscribed upon it, so the *very Sight of the Bread and the Cup at the Lord's Table*, if we are before acquainted with the Occasion of their being set upon it, is sufficient to lead our Thoughts to him ; and it cannot well be, but that we must think on him, when we read, or hear that which is as it were inscribed on the Bread and on the Cup, or written concerning them : And when these Words have been just pronounced, *this Bread is Christ's Body, which is given and broken for you* ; and *this Cup is Christ's Blood of the New Covenant, and the New Covenant in his Blood shed for you, and for many for the Remission of Sins* ; surely there is not the least necessity, or it must be in vain, to call on the Communicants to remember him.

6. I only add here, That some think that the original Words may be thus render'd, *this do for my Memorial*; and that, as the *Rainbow* was appointed to put *God in Remembrance*, so the Lord's Supper was instituted, and we are commanded to observe it to put *Christ in Remembrance**. But there is this Difference in the two Cases. We are told that the Rainbow is to put God in Remembrance of the *Covenant*, he was pleased to make *with all Flesh*, that he would not *any more destroy the Earth with a Flood*, Gen. ix. 16. But no Intimation is given us of any Thing that the Sacrament is to put Christ in Remembrance of. But be this as it will, the Notion of this Ordinance, that it is as a Monument to preserve the Remembrance of him, is no ways affected by it: For as the *Bow* in the Cloud not only serves to put God in Remembrance of his *Covenant*, but to keep up the Remembrance of it among Men, so whatever that be which this Institution is to put Christ in Remembrance of, it is not the less proper to pre-

* Holloway's Commemorative Sacrifice, p. 15.
serve

serve the Remembrance of Him and his Sufferings, and dying for us.

SECTION IX.

And they all drank of it.

1. Had our Lord said no more as to the *Cup*, than he spake with Respect to the *Bread*, *this do in Remembrance of me*; we might reasonably have understood him, as commanding his Disciples to *drink* of the *Cup*, as well as to *eat* the *Bread*, in a Manner agreeable to his Ordinance. But knowing that, in Time to come, many of the Communicants would satisfy themselves with the *bare eating and drinking in his Presence*, Luke xiii. 26. as a Means proper to prevent *this Evil*, which may prove of fatal Consequence to such as are Guilty of it; He adds, *as oft as ye drink it*, Words that evidently teach us, as we have seen, SECT. VIII. 1. that when drinking of the *Cup* we are to have an Eye to the Institution, and to see that we exactly observe it; and this may lead us to conclude

clude that we are to do the same when eating the Bread.

2. And thus it is as to *this*, which we are now to consider, *the express Notice* that is taken of the Disciples drinking of the Cup. It is not said that they did all eat of the Bread, and yet we cannot but think that they did all eat of it. And we might reasonably have thought that they all drank of the Cup, had this also been past over in Silence. But *known unto God are all his Works, from the Beginning of the World.* And things that to us are future and to come in far distant Ages, are all present unto him; and as he foresaw that some would arise who would interpret the Words, *this do ye,* when spoken with reference to the Cup, as not being a Command to drink of it*, and who agreeably to this would refuse giving it to the greatest Part of the Communicants; so, as if it were to shew that all have a Right to it,

* Hac igitur Parte non continetur Præceptum faciendū. id est, de Calice bibendi. *Eftius in 1 Cor. xi. 25. De Communione corporis et Sanguinis Christi Sub utraque Specie nullum extat omnino Præceptum. Ritus Ecclesias Laudunensis.* p. 64.

and to embolden them to insist on their Right, *one* of the inspired Writers of the History of the Institution of the Lord's Supper was moved, as we see, to leave *this* upon Record, that *they all drank of it.*
Mark xiv. 23.

3. We may therefore oppose, not only the Precept of Christ, but the Example of his Disciples to the *general Practice* of the Papists* in withholding the Cup from the Laity, and all others but the Priest who consecrates it. As our Lord said of the Bread, *take, eat,* so he said of the Cup *drink ye all of it,* and since it is evident from the Carriage of his Apostles that they look'd upon his Precept to be as binding in one Case, as it was in the other, why shou'd not we also do the same?

4. Besides, if we consider the Meaning of these Rites, it will appear that the *drinking of the Cup* is more necessary than the *eating of the Bread.* For the *Cup* sets Christ before us as crucified for us, as well as the *Bread,* and like that calls for our

* The King of France may receive the Cup at his Coronation, and some others have this Privilege. *Ritus Ecclesiæ Laudunensis*, p. 641. &c.

Faith in him. But it cannot be said of the Bread, as it may of the Cup, that it sets the New Covenant also before us; and that it calls for our Faith in Christ to dispose us with the greater Readiness and Chearfulness of Mind to accept of God's gracious Offer of being our God, in Covenant with us, and to constrain us to bind ourselves in a solemn Covenant unto him; and to lead us to do it in such a Manner as that we may be sure of finding Favour in his Sight.

5. Had our blessed Saviour appointed the Cup with no other View than to stir us up to a Repetition of that Faith in him as crucified for us, which we are to exercise when taking and eating of the Bread, it wou'd have been our Duty to have complied with his Institution; but when he hath appointed it not only for that Purpose; but also to encourage and engage us to covenant with the Lord, that he shall be our God, and that we will be his People and Servants, we should be so far from thinking it needless to receive the Cup, that we should rather look upon the receiving

receiving it as a Matter of even greater Importance to us, than the eating of the Bread.

6. I shall therefore put an End to the Review of this Institution, with observing, that the Reasons for giving the Cup to every Communicant are so plain and convincing, that it is really amazing that any should ever entertain a Thought, that the Priest alone is to receive it. So that we may say of this Notion of the *Papists*, as is said by an ingenious Author*, of their absurd Doctrine of Transubstantiation, “ That, as it is, one is almost tempted to suspect it to be the Effect of *Arrogance*, rather than *Error*; and to consider it as a meer insolent Attempt to shew the World, in the strongest Instance they could invent; what monstrous Things the *Clergy* should dare to say, which the wretched *Laity* should not dare to contradict; nay, which they should be forced to pretend they believed. In this View the Thought is admirable, and worthy the most malicious Wit, that ever *loræd it over the Heritage of God*. But it may deserve some serious

* Dr. Doddridge on the N. Test. Vol. II. p. 444.
Reflection,

Reflection, whether it be not an Instance of *Infatuation*, to which GOD has given them up, that it may be a plain Mark to all, that will use common Sense, of the grossest *Error* in a Church, which claims *Infallibility*; and may not be intended by Providence, as a kind of Antidote against the Rest of its Poison."

DIRECTIONS to the Communicants,
in their MEDITATIONS and
EJACULATIONS.

IT should be our Concern, to let none of that Time run Waste, which we spend in the House of our God; but to improve every Minute of it to some good Purpose. And as to the Spaces, or Intervals, that there may be between one Ordinance and another, it will be proper to fill them up with pious *Thoughts*, and *Ejaculations*. This may be a means to render those Ordinances, that are over, the more useful to us, and to prepare us for such

such, as we are to be found in. As soon therefore, as the rest of the Publick Worship is ended, you may speak to yourselves in some such Language as this.

“ Now the Lord furnisheth a Table
“ for us in his House, and setteth thereon
“ the choicest Dainties. There will be
“ Bread, which strengtheneth Man’s Heart,
“ and Wine, that maketh it glad ; Bread,
“ which came down from Heaven, that a
“ Man may Eat thereof, and not die ;
“ Wine, which whosoever drinketh, bath
“ eternal Life.

“ There the Crucified Jesus, and all
“ the blessed Fruits of his Sufferings and
“ Death, will be set before us. And
“ behold ! though vile, and sinful, and
“ utterly unworthy of such a Favour, I
“ am invited to be a Guest ! The Spirit
“ and the Bride say come, and let him that
“ beareth say come, and let him that is a-
“ thirst come ; and whosoever will, let him
“ freely take of this spiritual Provision.
“ With what Satisfaction, Delight and Joy ;
“ with what Admiration of the Love of
“ God in Christ ; and with what Thank-
“ fullness,

" fulness, and Praise, should'st thou, O my
" Soul, accept of the Invitation !

" Oh ! may I be aright prepared for
" this Feast. When the King shall *come*
" *in to see the Guests*, let me not be found
" without a *Wedding Garment*. Forbid, it
" O Lord, that I shou'd *Eat* and *Drink*
" at thy *Table*, in token of Friendship with
" Thee, and secretly purpose to go on in
" Sin, and Rebellion against Thee. Give
" me to be found in all the Duties now
" incumbent on me ; and to *Hunger* and
" *Thirst* after all the good Things which
" thou hast prepared for me. And O
" bless me with all spiritual *Blessings* in
" *Heavenly Places in Christ*. On his
" Grace I depend for Assistance : I trust
" to his Merits for Acceptance."

And now being come to the Table and looking on the Bread, and on the Cup, let them lead your Thoughts to the *Lord Jesus*, and fix them on Him as one, who came from Heaven that He might give his *Flesh*, and shed his *Blood for the Life of the World*, and say upon it,

" Although Thou hast sinned, O my
" Soul ! and by Sin destroyed thyself, yet
" there

" there is Hope. *In God is thine Help.*
 " He has laid *Help* on one that is mighty ;
 " mighty to save. *In this was manifested*
 " the Love of God towards us, because He
 " sent his only begotten Son into the World,
 " that we might live through him. Behold
 " what manner of Love the Father hath
 " bestowed upon us !

" *He spared not the Angels that sinned ;*
 " *but cast them down to Hell ; and delivered*
 " *them into Chains of Darkness, to be reser-*
 " *ved unto Judgment.* The Son of God did
 " not come from Heaven with a design
 " to take hold on them, or help and
 " save them, no, but with a View to
 " our Salvation ; and took part of our
 " *Flesh and Blood, that he might deliver us*
 " from all the Evils, which our Sins had
 " brought upon us, and raise us up to
 " endless Bliss and Glory.

" *Hosanna to the Son of David ;*
 " *Blessed is he that cometh in the Name of*
 " *the Lord. Hosanna in the highest. God*
 " *is the Lord which hath shewed us light.*
 " *Thou art my God, and I will praise thee.*
 " *Thou art my God, I will exalt thee. O*
 " *give Thanks unto the Lord for he is*
 " *good ;*

" good ; for his Mercy endureth for ever.
 " Come, and let us offer the Sacrifice of
 " Praise unto God, the Fruit of our Lips,
 " and call upon his Name. Let the Heart
 " of them rejoice that seek him, seek the
 " Lord and his strength ; seek his Face for
 " evermore ; remember his marvellous Works,
 " that he hath done.

Who knows but that while engag'd in such Exercises as these, your Hearts may grow hot within you ; while you are thus musing, the sacred Fire of Devotion may be kindled in your Breasts. This is certainly a very proper means to prepare our Minds for those publick Prayers and Thanksgivings in which every Communicant is to join ; and as, when these are over, the next thing to be attended to, is the *Breaking of the Bread* ; so this Rite setting Christ before us as suffering and dying for us, we may spend the Time it takes up in thus speaking within our selves.

" Thou art now, O my Soul, to fix thine
 " Eye on the blessed Jesus, the Lord of
 " Life, and Glory, suffering and dying
 " for thee. This he did now more than
 " seventeen Hundred Years ago, and he
 L " has

“ has instituted this Rite, the breaking of
 “ this Bread, to preserve the Memory of
 “ it ; and it now presents it to thy Thoughts.
 “ Lord help me to turn aside and see this
 “ great Sight ; may I view it on all sides ;
 “ View it throughly, and with a becom-
 “ ing Temper. what more amazing !
 “ what more affecting !

“ See here a *righteous* and *innocent* Per-
 “ son, given up into the Power of his
 “ Blood-thirsty Enemies, to be *Crucified*
 “ and *Slain by their wicked Hands*, as if he
 “ had been the vilest of Malefactors ; nay,
 “ see here, the *only begotten Son of God*
 “ *bruised, and put to grief by his beloved*
 “ *Father.*

“ Who can say how great his Sufferings
 “ were ! What an Agony was he in when
 “ he prayed again and again unto God,
 “ with strong Crying and Tears, O my
 “ Father, if it be possible, let this Cup
 “ pass from me; nevertheless not as I will
 “ but as Thou wilt, and when he was so
 “ depressed with Sorrow, and Amazement ;
 “ when such was the Distress and anguish
 “ of his Soul, that his Sweat ran from him
 “ like great Drops of Blood !

“ How

" How shall we account for these Sufferings of the Holy Jesus, the Son of God, his beloved Son, in whom he was well pleased ! Where were the Bowels of his Father ! nay, where his Justice ! The Scripture answers, God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us, Rom. v. 8. He spared not his own Son, but delivered him up for us all, Chap. viii. 32. And this he might do without any Injustice, or want of Affection to him ; for Christ also hath loved us, and hath given himself for us, an Offering, and a Sacrifice to God, for a sweet smelling Saviour, Eph. v. 2.

" See then, O my Soul, this Love of God, this Grace of our Saviour Jesus Christ. Lord, give me to know more of this Grace ; raise in me the highest Thoughts of this Love. Oh ! may I feel that it constraineth me henceforth to live, not unto my self, but unto him, that died for me, and rose again."

And now the Bread being broken, it is next presented to the Communicants, and the Words of our Lord Jesus are repeated



take, eat, this is my Body, which is given, and broken for you. This may lead us to add as follows.

“ What Words do I hear ! With what Pleasure and Joy should I receive them ! Is not this the same as if the Blessed Jesus were saying unto thee, “ O my Soul ! ” Let all thy Fears and Doubts, as to thy Concern in my Sufferings and Death, immediately vanish ; and know, assuredly, that as my Body was given, and broken upon the Cross, so it was for *thee* that this was done ; for *thee* I suffered ; for *thee* I was crucified ; for *thy* Good ; for *thy* Salvation : And I am willing, heartily willing, to be *thy* Saviour. *To this End I was born, and for this Cause came I into the World,* and made my Soul an Offering for Sin. And I now give thee this Bread, the Symbol of my Body given and broken for thee, in Token of my calling on thee to look to me, with Hope and Joy, for all the blessed Fruits of my Sufferings and Death : *Be not faithless, but believing.*

“ And surely it will become thee to say, in Return, *Lord, I believe, help thou*

" thou mine Unbelief. Mine Iniquities
 " testify against me, and my Transgressions,
 " which have been multiplied. Ah, how
 " have I despised the Commandments of
 " God, and done Evil in his Sight. It is
 " of his Mercies, that I am not consumed.
 " But why should the Sense of my Sins
 " cause my Heart to despair, when thou,
 " O blessed Jesus, the Hope of Israel, and
 " the Saviour thereof, callest to all the
 " Ends of the Earth, to look unto thee,
 " that they may be saved, Isa. xlvi. 22;
 " to come unto thee, that they may have
 " Rest, Matth. xi. 26.

" Encouraged therefore, not only by
 " thy Word, but by this sensible Pledge
 " of thy Favour, which thou here givest
 " me, I now fly to thee as my Saviour.
 " In thee alone I trust : *Lord, save me,*
 " or I perish. To thee I now look for
 " Repentance, and the Forgiveness of all
 " my Sins ; for a Righteousness to justify
 " me ; for thy Spirit to sanctify me ; for
 " Reconciliation and Peace with God,
 " and all the Blessings thou hast pur-
 " chased.

" To thee I now solemnly and heartily
 " devote myself. Lord, I am thine ;
 " fully resolved, in an humble Depen-
 " dance on thy Grace, to spend all my
 " Days in thy Service : And I now take,
 " and eat this Bread, in Token of my
 " acknowledging thee as *my Lord*, and
 " of my trusting and hoping in thee as
 " *my Saviour.*"

If there be any Time between the receiving of the Bread, and the other Part of this Ordinance, it may be employed in some such Thoughts as these :

" Thou hast now *named the Name of Christ*, let it be thy care, O my Soul !
 " to depart from all *Iniquity*. Like one
 " of his *familiar Friends*, thou hast been
 " eating of his *Bread*, give Proof of thy
 " loving him, by keeping his *Commandments*. Be concerned to approve thyself to him, as his *Disciple indeed*, by
 " continuing in his *Word*, living in his
 " Service. Let thy *Conversation be as it becometh his Gospel* ; so as to adorn this
 " *Doctrine of God our Saviour in all Things*. As thou hast received *Christ Jesus the Lord*, so walk in him, rooted,
 " and

" and built up in him, and stablished in the
 " Faith, abounding therein with Thanks-
 " giving. O, may'st thou never forget
 " that he is thy Lord, but daily worship
 " and serve him. Always remember that
 " he is thy Saviour : The Life which I now
 " live in the Flesh, I live by the Faith of
 " the Son of God, who loved me, and gave
 " himself for me.

" O Lord ! do thou enable me to
 " maintain a constant Dependance on thy
 " Grace, and grant that I may find it
 " sufficient for me in all Difficulties and
 " Trials. O thou Blessed Jesus ! thou
 " all-mighty Saviour, keep that which I
 " have committed unto thee against that
 " Day. Pray for me, that my Faith
 " may never fail ! Lord, increase, and
 " strengthen it ; perfect that which is
 " lacking in it. Fulfil all the good Plea-
 " sure of thy Goodness, and the Work of
 " Faith with Power. May its Actings be
 " more vigorous and lively, in the re-
 " maining Part of this Duty, than they
 " have been in that which is now over.
 " Mine Eyes are unto thee, O Lord, have
 " Mercy upon me."

Our

Our Meditations and Ejaculations, relating to the Cup, should be suitable to the several Things that our Lord observed, as he presented it to his Disciples ; as, that it is the Symbol of his Blood, which he shed for us, for the Remission of Sins ; that this Blood, of which the Cup is the appointed Symbol, is the Blood of the New Covenant ; and that agreeably to this, the Cup is also to be considered as the Token and Seal of this Covenant, in Christ's Blood, both on God's Part, and on ours.

The considering the Cup, as representing *the Blood of Jesus shed for us, and for many, for the Remission of Sins, that whosoever believeth, through him, might be saved,* may lead us to express our Thoughts in such Words as these :

“ Thou art now again, O my Soul !
 “ to view the *crucified Jesus* ; for he is
 “ again evidently set forth before thine
 “ Eyes, as *crucified among us*. Behold
 “ the Price of thy *Redemption*, the *Forgiveness*
 “ of thy *Sins* ; not corruptible *Things*,
 “ as *Silver and Gold*, but the *precious*
 “ *Blood of Christ*, as of a *Lamb without*
 “ *Blemish*,

" *Blemish, and without Spot.* How great
 " is that *Salvation*, which was purchased
 " by the Son of God, at so dear a Rate !
 " *How shall I escape, if I neglect it !*

" But be not cast down, O my Soul !
 " Why should'st thou fear, and not hope
 " in the *Saviour of all Men*, even every
 " one who believeth, when he again
 " assureth thee, that he suffered, and
 " died for thee, and again calleth on
 " thee to look to him for all the blef-
 " sed Fruits of his Sufferings and Death ;
 " nay, again presenteth them unto thee !
 " Do not forget that he, who was de-
 " livered for thine *Offences*, was raised
 " again for thy *Justification*; and that,
 " as by his *Blood*, that Blood which he
 " shed for the Remission of thy *Sins*,
 " he entered into the holy *Place, Heaven*
 " itself, now to appear in the Presence of
 " God for thee ; so he is able to save them
 " to the uttermost, that come unto God by
 " him, seeing he ever liveth to make Inter-
 " ceffion for them.

When considering the Cup, as setting
 before us the *Blood of the New Covenant*,
 you may proceed as follows :

" O

" O, may the God of our Lord Jesus
 " Christ, the Father of Glory, enlighten
 " the Eyes of my Understanding, that I
 " may know what is the Hope of his Call-
 " ing; what the exceeding Riches of his
 " Grace in his Kindness towards me,
 " through Jesus Christ; how very de-
 " sirable that Blessedness is, which is now
 " set before me.

" Had no more been said of the Blood
 " of Jesus, than that it was shed for the
 " Remission of Sins, it might have been
 " thought, that the being saved from
 " Wrath through him, is all I am to look
 " for. But how should'st thou wonder,
 " O my Soul! at the gracious Words
 " which proceeded out of his Mouth! THIS
 " IS MY BLOOD OF THE NEW COVE-
 " NANT: Words evidently designed to
 " encourage thy Hopes of the Sum of all
 " Blessedness, the having the Lord for
 " thy God, in Covenant with thee.

" And now thou art not merely to
 " view, but receive Christ, by Faith, as
 " having once suffered for Sins; the Just
 " for the Unjust, that he might bring
 " thee to God; that God, of an Enemy,
 " might

" might be thy Friend ; that his *Covenant of Life and Peace* might be with
 " thee ; that all the exceeding great and
 " precious Promises in his Word, *Promises of the Life that now is, and of that which is to come*, might be thy Portion.
 " In Christ they are yea, and in him,
 " amen ; ratified, and confirmed by his Blood.

" Now thou art to look up to God in
 " the *Heavens*, as sitting on the Throne of
 " his Grace, holding out the golden Sceptre, inviting thee to draw near, and in
 " how condescending, how kind, and
 " moving a Manner ! Incline thine Ear ;
 " come unto me ; bear, and thou shalt live,
 " and I will make an everlasting Covenant
 " with thee, even the sure Mercies of
 " David, If. lv. 5.

" Be astonished, O ye Heavens, at this !
 " Let Angels, as well as Saints, stand
 " amazed at the Love of God, in giving
 " his Son ; and the Love of Christ, in
 " giving himself to suffer and die, that
 " we might partake of this Blessedness.
 " Oh how rich is God in Mercy ! How
 " great is the Love wherewith he hath
 " loved

“ loved us ! How exceeding abundant is
 “ the Grace of our Lord Jesus Christ !
 “ Should’st thou not love him who first
 “ loved thee !

“ What is there, O my Soul ! of
 “ greater Importance than this, the hav-
 “ ing God’s Covenant with thee. Thy
 “ Life ; thy All ; thy Peace and Com-
 “ fort, in this World, and eternal Blef-
 “ sedness in the other depend upon it.
 “ Happy is he that hath the God of
 “ Jacob for his Help ; whose Hope is in
 “ the Lord his God, who made Heaven,
 “ Earth, and Sea, and all that is therein ;
 “ who keepeth Truth, and shall reign for
 “ ever, even thy God, O Zion, unto all
 “ Generations ! ”

That each of these Notions, which our Lord has given us of his Blood, may be farther improved for your Comfort, it may be proper to add.

“ And what can do more to silence all
 “ thy Fears, nay, to fill thee with all Joy,
 “ and Peace in believing ; and even give thee
 “ to abound in Hope of this unspeakable
 “ Privilege, through the Power of the
 “ Holy Ghost, than that, which thy bles-
 “ sed

“ sed Saviour has observed concerning his
“ Blood ?

“ Thy Sins, O my Soul, have been ma-
“ ny, thy Guilt has been great ; but *be*
“ *of good comfort* ; the Blood of Jesus
“ was shed for thee, for the Remission
“ of thy Sins ; if therefore thou confessest
“ and forsakest them, even the *Faithful-*
“ *ness*, as well as *Mercy*, of God, may
“ encourage thy Hopes of *Forgiveness*,
“ I Joh. 1. 9. Prov. xxvii. 13.

“ Thou hast rebelled against the *most*
“ *high God*, the *Possessor*, and *Lord of*
“ *Heaven and Earth* ; and there is nothing
“ thou can’t do to merit his Favour ; but
“ dost thou repent of thy Wickedness and
“ chuse the Things *that please* him, it is
“ no Presumption in thee to *take bold of*
“ his *Covenant*, and look for all the Blef-
“ sings it speaks of ; for this Blood, which
“ was shed for the Remission of thy Sins,
“ is also the Blood of the Covenant, the
“ Price of these blessings.

The viewing the *Cup* as *the New Cov-*
e
nant in Christ’s Blood, may lead you to speak
to your selves in some such manner as
this.

M

“ And

" And should it not remove every dis-
 couraging Thought, to behold the Lord
 " Jesus presenting thee with this Cup,
 " the Symbol of his Blood, and com-
 manding thee to receive it, as the NEW
 " COVENANT IN HIS BLOOD. It is a
 sensible Pledge of God's Favour to thee;
 " the Seal, as well as Token of his Co-
 venant; and designed, not meerly to
 " lead thy Thoughts to the gracious De-
 clarations, and promises of the Word ;
 " but to excite, and strengthen thy Faith,
 " and thy Hope, in them, and to serve
 " as a Witness for God, that *there* shall
 " not fail one Word of all his good Pro-
 mise.

" Make use then, O my Soul, of that
 " Liberty, that is granted thee, to enter
 " into the Holiest by the Blood of Jesus;
 " that Blood by which he himself is en-
 tred; and go boldly, though with Re-
 verence, and godly Fear, to the Throne of
 " Grace, that thou mayst obtain Mercy,
 " and find Grace to help, in Time of Need.

" And now, O Lord, I draw near to
 " Thee. O may I do it with a true, and
 upright Heart! In thy Favour is Life.

" Thy Loving kindness is better than Life.
 " My Flesh and my Heart faileth ; and all
 " Things here will fail ; but if I have
 " thee for my God, in Covenant with me,
 " my Happiness will be secure and lasting ;
 " for thou wilt be the Strength of my
 " Heart and my Portion for ever. This
 " is all my Salvation ; and all my Desire.

" I acknowledge my Sin unto Thee, and
 " mine Iniquity will I not bide ; to me be-
 " longeth confusion of Face, because I have
 " sinned against thee I am not worthy of
 " the least of all thy Mercies ; if thy Com-
 " passions had failed, how very miserable had
 " I now been ! Who am I, O Lord
 " God ! Whence is this to me, that thou
 " shoud'st speak of making with me an
 " everlasting Covenant, ordered in all
 " Things and sure ; but such are the
 " Riches of thy Grace, that, as in thy
 " Word thou settest this Blessedness be-
 " fore me, so this Cup is presented to me
 " to incourage my Hopes of enjoying it.

" And now having full Assurance of
 " Faith, being firmly perswaded of the
 " Efficacy of the Blood of Jesus ; that
 " Blood which he shed for the Remission

“ of my Sins, the Blood of the new Co-
 “ venant, I receive, and drink of this
 “ Cup as the Symbol of this Blood, and
 “ as the Token and Seal of this Coven-
 “ ant, and this I do, *for a Testimony* of
 “ my taking thee for my God, and de-
 “ dicating my self to thy Service.

“ O Lord, thou art my Lord, my Lot,
 “ my Portion, the Life of my Soul; the
 “ Father of Mercies; the God of all Com-
 “ fort. All my Springs are in Thee. In
 “ thee will I put my Trust. In thee will
 “ I boast all the Day long. I will praise
 “ thy Name for ever. In this alone will
 “ I glory, the understanding and knowing
 “ thee. Thy Mercy, O Lord, is in the Hea-
 “vens. Thy Faithfulness reacheth unto
 “ the Clouds. Thou exercisest loving kind-
 “ ness, Judgment and Righteousness in the
 “ Earth. Thou wilt abundantly satisfy thy
 “ People; Thou wilt make them drink of the
 “ River of thy Pleasures. For with Thee
 “ is the Fountain of Life. In thy Light,
 “ shall we see Light.

“ I now yield my self unto thee as thy
 “ Servant; all the Powers and Faculties of
 “ my Soul, and all the Members of my
 “ Body,

" Body, as Instruments of Righteousness unto
 " God. I now enter into thy Covenant
 " and into thine Oath, that I will be
 " thine ; and will walk in thy Ways, will
 " live in thy Service. I now solemnly en-
 " gage to make thy Word the Rule of
 " my Life, and thy Glory the End of
 " my living.

" O take away all Iniquity, and receive
 " me graciously ; turn not away from
 " me, but rejoice over me to do me good,
 " and put thy Fear in my Heart, that I
 " may never depart from thee. Thou who
 " art the God of Peace, that hast brought
 " again from the Dead our Lord Jesus,
 " through the Blood of the everlasting Co-
 " venant, make me perfect in every good
 " Work to do thy Will working in me that
 " which is well pleasing in thy sight, through
 " Jesus Christ, to whom be Glory for ever
 " and ever. Amen."

These devotional Exercises relating to
 the Cup, may prepare your Hearts for
 the Praises as well as Prayers which are
 to be offered up to God in publick, after
 the receiving it.

I speak of *Praises* as well as *Prayers*, because it appears from *The History of the Institution of the Lord's Supper*, as might have been observed in the *Review*, that Christ and his Apostles sang an *Hymn* before they left the House in which he had instituted it, *Matth.* xxvi. 30. *Mark* xiv. 26. We cannot say, whether this was the *Hallel* of the *Jews*, which began at *Ps. cxiii.* and ended with *Psalm cxviii.*; or a Part of it only; or some other *Hymn* more suited to his new Institution. But, be this as it will, as the Reason of Things led the *Jews* to sing *Praises* to God, when they had eaten the *Passover*, so it should much more lead Christians to do the same, on their having received the *Lord's Supper*: For no Instance of the Love and Grace of God is equal to that, which this Ordinance sets before us.

But the laudable Custom, that prevails amongst us, makes it needless to insist on the Proof of this Point: For, as the *Church of England*, in her *Communion Service*, directs us to say, or sing, “ Glory
“ be to God on high, and in Earth
“ Peace, Good-will towards Men; We
“ praise

“ praise thee, we bless thee, we wor-
 “ ship thee, we glorify thee, we give
 “ Thanks to thee for thy great Glory,
 “ O Lord God, heavenly King, God
 “ the Father Almighty ; ” so the *Dif-*
senters have various Collections of *Hymns*
 for their Use at the Lord’s Table. I
 shall transcribe a few Lines from Dr.
Watts, because of their Suitableness to
 that which I have observed concerning
 the Sacramental Cup.

Hope in the Covenant.

“ **H**OW oft have Sin and Satan strove
 “ To rend my Soul from thee, my
 “ But everlasting is thy Love, [God !
 “ And Jesus feals it with his Blood.

“ The Oath and Promise of the Lord
 “ Join to confirm the wondrous Grace ;
 “ Eternal Power performs the Word,
 “ And fills all Heaven with endless Praise,

“ Amidst

“ Amidst Temptations sharp and long
 “ My Soul to this dear Refuge flies :
 “ Hope is my Anchor firm and strong,
 “ While Tempests blow and Billows rise.

“ The Gospel bears my Spirits up ;
 “ A faithful and unchanging God
 “ Lays the Foundation for my Hope
 “ In Oaths, and Promises, and Blood.

Hymns, B. I. cxxxix.

The New Covenant sealed.

“ **T**HE Promise of my Father’s Love
 “ Shall stand for ever good ;
 “ He said, and gave his Soul to Death,
 “ And seal’d the Grace with Blood.

“ To this dear Cov’nant of thy Word
 “ I set my worthless Name ;
 “ I seal th’ Engagement to my Lord,
 “ And make my humble Claim.

“ Thy

“ Thy Light and Strength, and pard’ning
 “ And Glory shall be mine ; [Grace
 “ My Life and Soul, my Heart and Flesh,
 “ And all my Pow’rs are thine.

B. III. iii.

“ Here in thy Courts I leave my Vow,
 “ And thy rich Grace record ;
 “ Witness, ye Saints, who hear me now,
 “ If I forsake the Lord.”

Psalm cxvi.

Unless *John xvii*, is one of Christ’s Sacramental Prayers, we cannot plead his Example for Praying after the Receiving of the Cup. But since there is no Colour of Reason for thinking that this Duty is then improper, or unseasonable, why should any be for breaking in upon the Custom of concluding this Feast with Prayer, which so generally prevails * ?

And now the Publick Worship being over, all that remains is for every Communicant to make the most serious Re-

* *Oratio Convivium dirimit.* Tertul. Apol.

flection

flection on what he has done, and to be found in such Exercises of the Heart in his Retirement as are suitable to his case.

If *Deists* as well as *Christians*, they who deny, as well as they who believe the Gospel of God concerning his Son Jesus Christ our Lord, are among the Communicants they may put such Questions as these to themselves.

" Is this that I have done to be justified?
 " Have I acted honestly, and with
 " a regard to Truth? Were I in Turkey, or
 " in China, might I not join with the Ma-
 " bometans, or *Pagans in their Superstitions*,
 " as well as join with the *Christians* in this,
 " which they look upon as the most so-
 " lemn Institution of what they call *their*
 " Religion? May not *Shadrach, Meshach*
 " and *Abednego* be justly applauded for
 " the Bravery and Nobleness of their
 " Spirits in hazarding their Lives rather
 " than fall down and worship the Golden
 " Image that *Nebuchadnezzar* had set up?
 " And may not I as justly be condemned
 " for being governed by the basest Princi-
 " ple in Receiving the Sacrament with
 " no other View than that I may have a
 legal

" legal Qualification for an Office? Is it
" fit upon any Consideration whatever to
" be found in any Act of false Worship,
" and to do Honour to an Impostor?

" But why should I thus speak of Jesus
" of Nazareth, who, if the Histories of
" of him in the New Testament be true,
" was a *Man* without Guile; and *approved*
" of God, as a *Teacher* come from Him, by
" many *Miracles*, and *Wonders*, and *Signs*
" which were openly done by him, and at
" length declared to be the Son of God by
" his *Resurrection* from the Dead?

" This Institution, indeed, sets him be-
" fore us as *Crucified*; but is this the only
" Notion under which I ought, in Rea-
" son, to consider him? Had he been a
" Deceiver of the People, must there not
" have been a full End of all Faith in him,
" and Regard to him, upon his having
" been put to Death, and in so infamous
" a manner? But is it not certain that
" Christianity very much prevailed, and
" that the Number of his Disciples migh-
" tily increased, for many Years after his
" his Crucifixion? And is it not also certain
" that Men in those Times, cou'd not
" rea-

" reasonably hope for any worldly Advan-
 " tages from professing themselves Chris-
 " tians; so far from it, that this was
 " the Way to endanger the Loss of their
 " Estates, their Friends, their Liberties,
 " and even their Lives? What then should
 " lead such Multitudes to this, but the
 " full Evidence they had of the Truth of
 " Christ's Resurrection; and that he was
 " indeed *exalted by the right Hand of God,*
 " *to be a Prince and a Saviour, to give*
 " *Repentance to Israel, and Forgiveness of*
 " *Sins?*

" When this was the Case, have I no
 " Cause to suspect that there is some Pas-
 " sion, some Prejudice or other, that has
 " hitherto blinded my Mind, and hinder'd
 " the Light of his Gospel from shining
 " upon me? Will it not be prudent, is it
 " not necessary, to examine my Heart
 " with all possible Care, that I may dis-
 " cover the most Secret springs of my
 " Carriage?

" Was not the Author and Finisher of
 " the Christians Faith for this purpose
 " manifested, that he might destroy the
 " Works of the Devil? And Sin and In-
 " quity

" Iniquity being the Devil's Work, did
 " he not come into the World to save his
 " People from their Sins, and to bless
 " them in turning away every one of
 " them from his Iniquities? Is not this,
 " the leading us to Holiness in Heart and
 " in Life, the End of the Doctrine he
 " taught, and is it not, proper to answer
 " this End? shou'd not this recommend it
 " to us as a Doctrine worthy of God, and
 " profitable to Men? And yet is not this
 " that which makes me unwilling to re-
 " ceive it, and acknowledge the divine
 " Authority of its Teacher? But if this
 " be so, does not my Reason, my Con-
 " science condemn me; and must I not
 " conclude that the God of Truth does
 " also condemn me? And that I may
 " escape his righteous Judgment ought
 " I not immediately to fall down on my
 " Knees, and pray, Lord pardon the Sins
 " of which I have been guilty, and give
 " me to do thy Will, that I may know
 " of the Doctrine of Jesus, -whether it be
 " of thee, or whether he spake of him-
 " self? "

Let the *Deists* make the Experiment and I am apt to think they will find that their giving a satisfactory Answer to these Questions will shew that it is highly reasonable for them to resolve either to go to the Lord's Table no more, or to observe his Institution, for the future with other Affections and to a different Purpose than they have ever done it before.

And that it may be the same with another sort of Communicants, those I mean who profess to believe the Gospel of Christ, but do not obey it, such as call him Lord, Lord, but know in their Consciences that they do not the Things that he saith ; let them, as is meet reason with themselves after some such manner as this.

“ Wherein is it better with me than
 “ than with a *Deist*? What Benefit may
 “ I expect from partaking of the Sacra-
 “ ment, which he may not look for ? We
 “ are acted by the same Principles and
 “ aim at the like Ends in that which we
 “ have done. I may say, as well as he,
 “ that it was not Inclination to this Duty,
 “ Affection to Christ, a Desire to shew
 Respect

" Respect to him, a Concern for my
 " spiritual Advantage, or any Thing of
 " this Nature, that carried me to the
 " Lord's Table, no ; but the Love of
 " this World, and a Regard to its Pro-
 " fits, its Pleasures, or its Honours. Had it
 " not been to please my Friends, or to
 " gain the Reputation of a pious Man,
 " or to qualify me for such an Office, or
 " for some End like these, I had thought
 " nothing of eating this Bread and drink-
 " ing this Wine.

" But what Hypocrisy and Folly have
 " I been guilty of ? I may have imposed
 " on my fellow Communicants ; but be
 " not deceived, O my Soul, God is not
 " mocked. He who searcheth all Hearts,
 " and understandeth all the Imaginations of
 " the Thoughts, cannot but know all the
 " Springs of my Actions ; even my most
 " secret Sins are not hid from his Eyes,
 " and whatsoever I sow that shall I also
 " reap.

" What an evil Servant have I been !
 " I have troden under Foot the Son of God, I
 " have counted the Blood of the Covenant
 " an unholy thing, and done despite to the

“ Spirit of Grace ; and I may justly be
 “ thought worthy of the sorest punishment.
 “ What a wonder of Mercies is it that
 “ my Lord did not come and cut me a-
 “ sunder, and appoint me my Portion with
 “ Hypocrites, where shall be weeping and
 “ gnashing of Teeth !

“ But hitherto, O Lord, thou hast kept
 “ Silence, and waited to be gracious unto
 “ me. Should I go on to despise the Riches
 “ of thy Goodness, Forbearance, and Long-
 “ suffering, and not be led thereby to Re-
 “ pentance, What can I think but that I
 “ shall treasure up unto my self Wrath
 “ against the Day of thy Wrath, and Re-
 “ velation of thy righteous Judgment, who
 “ wilt render to every Man according to his
 “ Deeds ?”

“ Blessed be thy Name that I am yet
 “ the Living before Thee, and have some
 “ Sight of the Danger I am in : Impress
 “ my Heart with a more affecting Sense
 “ of it. May my Flesh tremble for Fear
 “ of Thee. May I be so afraid of thy
 “ Judgments, as not to dare to take one
 “ Step more in the Way of Sin.

" But why, O Lord, should I give up
 " all Hopes of being saved when I yet
 " hear of a Saviour; and when his Blood
 " which *cleanseth from all Sin*, is yet set
 " before me; and when I yet enjoy the
 " Ministry of Reconciliation, by which I
 " am assured that thou art *in Christ recon-*
 " *ciling the World unto thy self, not im-*
 " *puting their Trespasses unto them, and*
 " beseechest me to be reconciled unto
 " thee.

" What amazing Love and Grace is
 " this! Lord! give me to feel that it con-
 " straineth me to throw down my Arms
 " immediately, and yield myself unto
 " thee: And O have Mercy upon me ac-
 " cording to thy Loving Kindness, accord-
 " ing to the Multitude of thy tender Mer-
 " cies, in Christ, blot out my Transgressions.
 " Wash me thoroughly from mine Iniquities,
 " and cleanse me from my Sin. Create in
 " me a clean Heart, O God! and renew a
 " right Spirit within me. Let no Iniquity
 " any longer have Dominion over me;
 " but break all the Cords of my Sins,
 " wherewith I have been holden; set my
 " Soul at Liberty, by the Power of thy

“ Grace; make me thy Servant, and help
 “ me to spend the Remainder of my
 “ Days in thy Service.”

It may be some who fear that they are among this Sort of Communicants may be secretly moved, while thus praying, to add with Pleasure and Joy.

“ And now, O Lord, thou givest me
 “ my Heart’s Desire, and hast not with-
 “ holden the Requests of my Lips. For
 “ now I feel the holy Fire kindling in my
 “ Breast, and am made willing to be thine.
 “ Thou art my Portion, saith my Soul, there-
 “ fore will I hope in Thee. Thou art my
 “ rightful Sovereign, and I now chear-
 “ fully submit myself unto thee. Other
 “ Lords, in Time past, have had Domi-
 “ nion over me; but by the Assistance of
 “ thy Grace, thee only will I serve for the
 “ future. O that my Heart may be right
 “ with thee, stedfast in thy Covenant;
 “ and that having my Fruit unto Holiness,
 “ my End may be everlasting Life, thro’
 “ Jesus Christ our Lord.”

But this leads our Thoughts to the *truly Pious*; for it cannot justly be said of any other Persons, that their Hearts speak such

Lan-

Language: And the proper Workings of their Minds, when retired, after they have been at the Lord's Table, may be thus expressed.

" I have lifted up my Hand unto the most High God, and I cannot go back. I have sworn, and I will perform it, that I will keep his righteous Commandments. I love my Master, and I will not go out free. Lord, to whom shall I go? Thou hast the Words of eternal Life; I love thy Service, and am fully resolved never to leave it. It is profitable unto all Things, having promise of the Life which now is, and of that which is to come.

" But knowing that I am in an evil World, in which I shall meet with many Temptations to forget God, and deal falsely in his Covenant, and being sensible that the Flesh is weak, and ready to comply with them, I dare not trust in my own Heart, nor place any Confidence in my own Strength; but I fly to Thee, my blessed and almighty Saviour. Thou art the Mediator of the new Covenant, and a Witness of my Oath; be thou a Surety for me, and help me by thy Spirit to act agreeably to all

“ all my solemn Engagements. Lord,
 “ confirm me unto the End. Perform the
 “ good Work begun in my Soul. Keep
 “ me by thy Power through Faith unto Sal-
 “ vation.

“ How great is that Blessedness which
 “ has been presented to me at the Lord’s
 “ Table ! All the Fruits of his Sufferings
 “ and Death, all the Blessings of the new
 “ Covenant. Look diligently, O my Soul,
 “ lest thou fail of this Grace of God. Fear
 “ lest thou should’st so much as seem to
 “ come short of it. Seek after a bright
 “ and continued Evidence of thine Inte-
 “ rest in this Blessedness ; that Christ is
 “ thy Saviour, and that the Lord is thy
 “ God in Covenant with Thee. This
 “ will be the Way to have that cheerful
 “ Heart which doth good like a Medicine,
 “ and to be rejoicing in all thy Tribulati-
 “ ons with Joy unspeakable and full of Glory.
 “ Press then, O my Soul, toward
 “ the Mark for this Prize of the high
 “ Calling of God in Christ Jesus. Be
 “ not slothful in Business, but fervent
 “ in Spirit, serving the Lord. Give all
 “ Diligence to add to thy Faith Virtue ; and
 “ to Virtue Knowledge ; and to Knowledge
 “ Temperance ;

" Temperance ; and to Temperance Pa-
 " tience and to Patience Godliness, and to
 " Godliness brotherly, kindness, and to Bro-
 " therly kindness ; Charity.

" O that these things may be in me and
 " abound, that I may be neither barren nor
 " unfruitfull in the Knowledge of our Lord
 " Jesus Christ. Thus my Calling and
 " Election being made sure, I shall go
 " on my Way rejoicing, and an Entrance
 " shall be ministred unto me abundantly in-
 " to the everlasting Kingdom of our Lord
 " and Saviour Jesus Christ. To him be
 " Glory both now and for ever. Amen.

F I N I S.

E R R A T A.

PAGE	53	line 22 read <i>that it</i>
54	17	<i>road</i>
	18	<i>sense</i>
106	15	iv. ii.
	25	<i>unto thee</i>

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